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THE

BIBLE IN INDIA:

HINDOO ORIGIN

OF

HEBREW AND CHRISTIAN REVELATION.

TRANSLATED FROM

"LA BIBLE DANS L'INDE,"

BY

LOUIS JACOLLIOT.

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AUTHOR'S PREFACE.

To religious despotism, imposing speculative delusions, and class-legislation, may be attributed the decay of nations.

Spain is in the midst of her revolution against wax candles and holy water—let us suspend our judgment.

Italy has not yet perfected the consolidation of her unity.

Rome is preparing in a General Council to denounce all conquests of modern intelligence, freedom of thought, liberty of conscience, civil independence, &c.

Excommunication attempts to revivify its impotent thunders, and once more to bind emperors, kings, and people to its yoke.

English bishops strive in the name of Luther to establish a unity of dogma that shall make them powerful—and they proscribe Colenso.

England stifles the groans of Ireland.

The followers of Omar oppose and proscribe in Allah's name, the reforms that might save Turkey.

Poland exists no more, the Muscovite sword has realized the prediction of dying Kosciusco.

The Czar of Russia is Pope.

And yet—enter temple, church, or mosque, everywhere is intolerant persecution placed under the Ægis of God.

It is no longer Mediæval fanaticism, for faith is dead; it is hypocrasy that thus rummages the arsenals of the past for arms, that may still have power to terrify the people once more

to grovel on bended knees in the dust of credulity and darkness.

Yes! but liberty is a young and vigorous tree, and the more it is pruned the more vigorous will be its growth.

France alone possesses the principle of equality — its vital sap is always potent; let her then advance without revolution and without violence, to the peaceful conquest of free institutions.

The unfailing result of force is to create divisions, and dread even of liberty's self; and thus to arrest progress.

But, wherefore, 'midst all the rumors that surround her from east to west, from north to south, does she sometimes seem to hesitate? who impedes her march? what does she fear?

Is not the young generation, is not *New France* ready to abjure the impotence of a past which she will not restore, and boldly to follow the onward flag that shall ensure freedom within, and respect from without?

Then, forward!

The age of pulpits and religious agitators is past; we know the value of clerical oligarchies attached to power, and with what facility the principles of to-day's success are repudiated as antagonistic to-morrow.

We will no more place them in the curule chair.

And as we are *en route*, let us loyally and courageously assist the advance.

'Midst reviving intolerances, and all the religious strifes that divide Europe, I come to lay before you the life of a people whose laws, literature, and *morale* still pervade our civilization, and whose grave was dug by sacerdotal hands.

I come to show you how humanity, after attaining the loftiest regions of speculative philosophy, of untrammelled reason on the venerable soil of India, was trammelled and stifled by the altar that substituted for intellectual life a semi-brutal existence of dreaming impotence.

The Council is about to assemble; all enemies of liberty are preparing for the great contest, and I rise to show whence

their origin, whence derived their holy revelation, and to say to the Government of France—

Beware of the sacerdotal heritors of Hindoo Brahminism!

They, too, began with poverty and abnegation, and ended with opulence and despotism.

Listen to the Catholic Missionary *Dubois* on the ancient Brahmins. We cannot suspect him of partiality:

"Justice, humanity, good faith, compassion, disinterestedness; in fact, all the virtues were familiar to them, and taught by them to others, both by precept and example: hence the Hindoos profess, speculatively at least, nearly the same principles of morality as ourselves."*

Thus did they gain over the peoples, by making the divine precepts of Christna a stepping-stone to power; and when the princes, who had assisted their success, sought to shake off their control, they but rose to succumb as slaves. Fearful lesson of the past, by which let the future profit!

India is the world's cradle; thence it is, that the common mother in sending forth her children even to the utmost West, has in unfading testimony of our origin bequeathed us the legacy of her language, her laws, her *morale*, her literature, and her religion.

Traversing Persia, Arabia, Egypt, and even forcing their way to the cold and cloudy North, far from the sunny soil of their birth; in vain they may forget their point of departure, their skin may remain brown, or become white from contact with snows of the West; of the civilizations founded by them splendid kingdoms may fall, and leave no trace behind but some few ruins of sculptured columns; new peoples may rise from the ashes of the first; new cities flourish on the site of the old; but time and ruin united fail to obliterate the ever legible stamp of origin.

Science now admits, as a truth needing no further demonstra

* "Mœurs des Indes" par l'Abbe Dubois, t. ii.

tion, that all the idioms of antiquity were derived from the far East; and thanks to the labors of Indian philologists, our modern languages have there found their derivation and their roots.

It was but yesterday that the lamented Burnouf drew the attention of his class "to our much better comprehension of the Greek and Latin, since we have commenced the study of Sanscrit."

And do we not now assign the same origin to Sclavonic and Germanic languages?

Manou inspired Egyptian, Hebrew, Greek, and Roman legislation, and his spirit still permeates the whole economy of our European laws.

Cousin has somewhere said, "The history of Indian philosophy is the abridged history of the philosophy of the world."

But this is not all.

The emigrant tribes, together with their laws, their usages, their customs, and their language, carried with them equally their religion — their pious memories of the Gods of that home which they were to see no more — of those domestic gods whom they had burnt before leaving forever.

So, in returning to the fountain-head, do we find in India all the poetic and religious traditions of ancient and modern peoples. The worship of Zoroaster, the symbols of Egypt, the mysteries of Eleusis and the priestesses of Vesta, the Genesis and prophecies of the Bible, the *morale* of the Samian sage, and the sublime teachings of the philosopher of Bethlehem.

This book comes to familiarize all those truths which have hitherto but agitated the higher regions of thought, those truths which, doubtless, many have perceived without daring to proclaim them.

It is the history of religious revelation, transmitted to all peoples, disengaged, as far as possible, from the fables of ignorance and of designing Sacerdotalism of all times.

Aware of the resentment I am provoking, I yet shrink

not from the encounter. We are no longer burnt at the stake, as in the times of Michael Servetus, Savonarola, and of Philip II. of Spain; and free thought may be freely proclaimed in an atmosphere of freedom. And thus do I submit my book to the reader.

THE VOICES OF INDIA.

Soil of Ancient India, cradle of humanity, hail! Hail, venerable and efficient nurse whom centuries of brutal invasions have not yet buried under the dust of oblivion! hail, father land of faith, of love, of poetry and of science! May we hail a revival of thy past in our Western future!

I have dwelt midst the depths of your mysterious forests, seeking to comprehend the language of your lofty nature, and the evening airs that murmured midst the foliage of banyans and tamarinds whispered to my spirit these three magic words: Zeus, Jehova, Brahma.

I have inquired of Brahmins and priests under the porches of temples and ancient pagodas; and they have replied:

"To live is to think, to think is to study God, who is all, and is in all."

I have listened to the instruction of pundits and sages, and they have said:

"To live is to learn, to learn is to examine and to fathom in all their perceptible forms the innumerable manifestations of celestial power."

I have turned to philosophers and have said to them:

"What then are you doing here, stationary, for more than six thousand years, and what is this book that you are always fumbling on your knees?"

And they have smiled in murmuring these words:

"To live is to be useful, to live is to be just, and we learn to be useful and just in studying this book of the Vedas, which is the word of eternal wisdom, the principle of prin ciples as revealed to our fathers."

I have heard the songs of poets — and love, beauty, perfumes and flowers, they two have afforded their divine instruction.

I have seen fakirs smiling at grief on a bed of thorns and of burning coals. — Suffering spoke to them of God.

I have ascended to the sources of the Ganges, where thousands of Hindoos kneel, at the sun's rising, on the banks of the sacred river — and the breeze has borne to me these words:

"The fields are green with rice, and the cocoa-tree bends under its fruit — let us return thanks to Him who gave them."

And yet, maugre this earnest faith, these breathing beliefs, despite the sublime instruction of Brahmins, of sages, of philosophers and of poets, I have seen your sons, poor old Hindoo mother, enervated, enfeebled, demoralized by brutish passions, abandon, without complaint to a handful of grinding merchants, your blood, your wealth, your virgin daughters, and your liberty.

How often have I not heard on the evening air, hoarse moans of wailing complaint that seemed to rise from desert marshes, sombre pathways, rivers' banks, or woody shades, &c.! Was it the voice of the past, returning to weep o'er a lost civilization and an extinguished grandeur?

Was it the expiring groan of Sepoys mowed down pêle mêle by grape with their wives and children *after* the revolt, by some red-jackets who thus revenged their own panic?

Was it the wail of nurslings, vainly seeking sustenance at the cold breast of mothers — dead from starvation?

Alas! what fearful sufferings has it been my fate to witness!

A people smiling in apathy under the iron hand that destroys them, and with their own hand joyously digging the grave of their ancient glories, of their recollections and of their independence.*

What sinister influence, I asked myself, has then been the cause of such a state of decomposition? Is it simply the work of time, and is it the destiny of nations, as of man, to die of decrepitude?

How is it that the primeval doctrines, the sublime instruction of the Vedas have ended in such a failure?

And still I heard Brahmins and sages, philosophers and poets, "in solemn converse" on the immortality of the soul, on the great social virtues, and on the Divinity!

And still I saw the populations bend before Him who gave their cloudless sun and fertile soil!

At last, however, I perceived that it was, alas! but an empty form. . . And I saw with sadness that these people had bartered the spirit of their sublime beliefs for a verbal fanaticism, freedom of thought and the free will of free men for the blind and stolid submission of the slave.

Then it was that I sought to lift the obscuring veil from the past, and backwards trace the origin of this dying people, who without energy for either hatred or affection, without enthusiasm for either virtue or vice, seem to personate an actor doomed to act out his part before an audience of Statues.

How glorious the epoch that then presented itself to my study and comprehension! I made tradition speak from the temple's recess, I inquired of monuments and ruins, I questioned the Vedas whose pages count their existence by thousands of years, and whence inquiring youth imbibed the science of life long before Thebes of the hundred gates or Babylon the great had traced out their foundations.

I listened to recitals of those ancient poems which were sung

* By taking service under the invader?

at the feet of Brahma when the shepherds of Upper Egypt and of Judea had not yet been born. . . . I sought to understand those laws of Manou which were administered by Brahmins under the porches of pagodas ages and ages before the tables of the Hebrew law had descended midst thunders and lightnings from the heights of Sinai.

And then did India appear to me in all the living power of her originality -- I traced her progress in the expansion of her enlightenment over the world — I saw her giving her laws, her customs, her *morale* and her religion to Egypt, to Persia, to Greece and to Rome — I saw Djeminy and Veda-Vyasa precede Socrates and Plato, — and Christna, the son of the Virgin Devanagny (in Sanscrit, *created by God*), precede the son of the Virgin of Bethlehem.

This was the epoch of greatness, under the régime of reason.

And then I followed the footsteps of decay . . . old age approached this people who had instructed the world, and impressed upon it their *morale* and their doctrines with a seal so ineffaceable, that time, which has entombed Babylon and Nineveh, Athens and Rome, has not yet been able to obliterate it.

I saw Brahmins and priests lend the sacerdotal support of voice and sacred function to the stolid despotism of kings — and ignoring their own origin, stifle India under a corrupt theocracy that soon extinguished the liberty that would have been its overthrow, as the memory of those past glories which were its reproach.

And then I saw clearly why this people, after two thousand years of religious thraldom, were powerless to repulse their destroyers and demand retribution, bowing passively to the hated domination of English merchants — while night and morning on bended knees imploring that God in whose name Sacerdotalism had effected their ruin.

CHANDERNAGORE, Feb. 25th, 1868.

PART FIRST.

CHAPTER I.

INDIA — BY HER LANGUAGE, HER USAGES, HER LAWS, AND HER HISTORIC TRADITIONS, THE CIVILIZER OF THE WORLD.

THE European when he first sets foot upon the soil of India, proud of the history and civilization of his father-land and crammed with extravagant prejudices, comes fully persuaded that he brings with him a morality the most lofty, a philosophy the most rational, and a religion the most pure: and then witnessing the impotent toils of Christian missionaries, who with difficulty assemble their few paria proselytes, murmurs his scorn of semi-brutified fanaticism and returns to his country, after having witnessed some ceremonies which he did not understand, seen some monstrous idols that made him shrug his shoulders, and some Fakirs, a species of Simon Stylites, whose self-tortures and flagellations filled him with disgust.

If an unhappy devotee with difficulty raised himself from the steps of a temple dedicated to Vischnou or to Siva to solicit alms, he has perhaps looked at him with pity while murmuring the articles of our code against vagabondage, and yet in visiting Rome he may possibly have dropped some few *oboli* into the trembling hand of the more fortunate *Joseph Labre*, the Fakir of the West.

Very few travellers have sought to understand India, very few have submitted to the labor necessary to a knowledge of her past splendors, looking only at the surface they have even denied them, and with an unreasoning confidence of criticism that made them the easy victims of ignorance.

"What is the use of Sanscrit?" cries Jacquemont, and proud of his own flippancy proceeds to construct a conventional East which his successors have copied, which all libraries have adopted, and which is even to-day the source of all the errors that constitute three-fourths of the amount of Europe's knowledge of that country.

And yet, what hidden wealth to be unveiled! What treasures of literature, of history, of *morale* and philosophy to be made known to the world!

The labors of *Strange*, of *Colebrooke*, of *William Jones*, of *Weber*, *Lassen*, and *Burnouf*, have thrown some light upon all these things. Let us hope that a succession of Orientalists may follow, and succeed in completely reconstructing an epoch which would find nothing to envy in the grandeur and civilization of our own, and which initiated the world in all the great principles of legislature, of *morale*, of philosophy, and of religion.

Unhappily it is almost impossible to retrace the infancy of this myterious country without domestication in it, without familiarity with its manners, its customs, and above all without deep knowledge of Sanscrit, the language of its youth, and of Tamoul, its living learned language, our only channel of communication with the past.

My complaint against many translators and Orientalists, while admiring their profound knowledge is, that not having lived in India, they fail in exactness of expression and in comprehension of the symbolic sense of poetic chants, prayers and ceremonies, and thus too often fall into material errors, whether of translation or appreciation.

I have scarce found any but the productions of the illustrious Englishmen, William Jones and Colebrooke, admitted by Brah

nuns to be exact interpretations of their works, a fact which they attributed to the residence of these learned men amongst them, seeking their assistance and profiting by their instruction. Few writers are, in fact, so cloudy and obscure as the Hindoos; their thought must be disengaged from an atmosphere of poetic ornament, rhetorical flourish, and religious invocation, which certainly do not tend to elucidate the subject treated. Again, the Sanscrit, for every variety of image or idea, has numberless different forms of expression which have no equivalent in our modern languages, which can only be rendered by great circumlocution, requiring that intimate knowledge only to be acquired from the soil, the manners, customs, laws, and religious traditions of the people whose origin we study and whose works we translate.

To fathom ancient India, all knowledge acquired in Europe avails naught; the study must re-commence, as the child learns to read, and the harvest is too distant for lukewarm energies.

But, then, how brilliant the spectacle at last presented to our view, and how ample the reward of perseverance!

Writers Savans interested in India, come and live with the Hindoo in his shady home (*sous le Pandal*); come and learn his ancient language, assist at his ceremonies, his chants, his prayers; theologians, study Brahma and his worship, Pundits and Brahmins will instruct you in the Vedas and the laws of Manou; revel midst remains of a literature the most ancient, examine still-existing structures, the legacies of earliest ages, and which stand in their symbolic architecture as monuments of an extinguished grandeur midst decay that nothing can arrest, for it is the law of destiny — of inexorable fate.

Then you will have been initiated, and India will appear to you the mother of the human race — the cradle of all our traditions.

The life of several generations would scarce suffice merely to read the works that ancient India has left us on history, *morale*, poetry, philosophy, religion, different sciences, and

medicine; gradually each will produce its contribution, — for science too possesses faith to move mountains, and renders those whom it inspires capable of the greatest sacrifices.

A society in Bengal has assumed the mission of collecting and translating the Vedas.

We shall discover whence Moses and the Prophets abstracted their Holy Scripture, and perhaps restore their book of Kings, which they report lost, but which I am of opinion they never possessed, and could not transcribe for their Bible from mere tradition.

It may be said that I make my *début* with strange propositions. Patience; multiplied proofs will present themselves, redoubling and sustaining each other.

And perhaps it is here that the ruling idea of this work should be declared. It is this:

In the same manner as modern society jostles antiquity at each step — as our poets have copied Homer and Virgil, Sophocles and Euripides, Plautus and Terence; as our philosophers have drawn inspiration from Socrates, Pythagoras, Plato and Aristotle; as our historians take Titus Livius, Sallust, or Tacitus as models; our orators Demosthenes or Cicero; our physicians study Hippocrates, and our codes transcribe Justinian — so had antiquity's self also an antiquity to study, to imitate, and to copy. What more simple and more logical? . . . Do not peoples precede and succeed each other? Does the knowledge painfully acquired by one nation confine itself to its own territory, and die with the generation that produced it? Can there be any absurdity in the suggestion that the India of six thousand years ago, brilliant, civilized, overflowing with population, impressed upon Egypt, Persia, Judea, Greece, and Rome a stamp as ineffaceable, impressions as profound, as these last have impressed upon us?

It is time to disabuse ourselves of those prejudices which represent the ancients as having almost spontaneously elaborated ideas, philosophic, religious, and moral, the most lofty — these prejudices that in their naïve admiration explain all in

the domain of science, arts, and letters by the intuition of some few great men, and in the realm of religion by revelation.

And because we have for ages lost the connecting links between antiquity, so called, and India, is that a sufficient reason for still worshipping a delusion without seeking its possible solution?

Have we not, in disruption with the past, by experiment, by the scales and crucible, refuted occult mediæval sciences?

Let us then carry the same principle of experiment into the realm of thought. Philosophers, let us reject intuition! Rationalists, let us repudiate revelation!

I ask of all who have specially studied antiquity if it has not twenty times occurred to them that these people must have drunk from some spring Pierian unknown to us? when posed by some point of historic or philosophic obscurity, if they have not twenty times said to themselves, "Ah! if the Alexandrian Library had not been burnt, perhaps we might there have found the lost secret of the past."

One thing has always especially struck me. We know by what studies our thinkers, our moralists, our legislators, have formed themselves. But who were the precursors of Ménes the Egyptian, of Moses, of Minos, of Socrates, of Plato, and of Aristotle?

Who, lastly, was the precursor of Christ?

Will it be said they had no precursors?

I reply that my reason rejects the spontaneity of intelligence, — the intuition of these men, which some explain as divine revelation!

And escaping from the cloudy past, I accept freely reasoned criticism alone in my forward progress on that road which, to my thought at least, must lead at last to the goal of truth.

Nations only attain *éclat* after long and painful infancy, unless aided by the light of peoples that have preceded them.

Remember how modern society groped in darkness until the fall of Constantinople restored the light of antiquity.

That Hindoo emigration rendered the same service to Egypt, to Persia, Judea, Greece, and Rome, is what I propose to demonstrate.

Certainly I do not promise as complete elucidation as I could wish; the task is beyond the power of a single worker. I present an idea which I believe true — supported by such proofs as I have been able to collect as well from the works of learned Orientals, as from my own feeble resources — others will explore the mine, better, perhaps, and more deeply — in the meantime, behold the first *coup de pioche*.

And I must here, once for all, declare that I seek neither contest nor offence; that possessing the most perfect respect for all beliefs, I yet hold myself free absolutely to reject them in my entire independence of thought.

Enquirers who have adopted Egypt as their field of research, and who have explored and re-explored that country from temple to tomb, would have us believe it the birthplace of our civilization. There are some who even pretend that India adopted from Egypt her casts, her language, and her laws, while Egypt is on the contrary but one entire Indian emanation

They have every advantage, the encouragement of Government, the support of learned societies; but, patience! the light will appear. If India is too far off for lukewarm energies, if its sun kills, and its Sanscrit is too difficult for a little possible charlatanism, if it has no fund for transporting defaced blocks of stone; there are, on the other side, some few believers for whom India is a religion, who work without ceasing, not at excavating ditches and turning up sand, but at exhuming, studying, and restoring books. Ere long they will establish the proposition as a truism — that to study India is to trace humanity to its sources.

Others writers dazzled with admiration of Hellenic light find it everywhere, and give themselves up to absurd theories.

M. Philarète Chasles, in his book on the East, assumed as a result of Alexander's almost legendary inroad into Northern

India, that Greek influence had diffused itself throughout the whole country and vivified ancient Brahminical civilization, arts and literature, which is about as logical as to maintain that the Saracen invasion of the time of Charles Martel had some influence on the Gauls anterior to the Roman Conquest.

Such an opinion is a simple chronological absurdity.

At the epoch of Alexander, India had already passed the period of her splendor, and was sinking into decay; her great achievements in philosophy, morals, literature, and legislation already counting more than two thousand years of existence; and further, I defy whoever he may be, to show in India the faintest trace, the most insignificant vestige, whether in their different idioms, their usages, their literature, their ceremonies, or their religion, to indicate the presence of the Greek.

The presence of Alexander in India was but a brutal fact — isolated, circumscribed, exaggerated by Hellenic tradition, which the Hindoos have not even deigned to record in their history. I would not unwillingly wound a writer whose talents I sincerely admire, but I cannot forbear telling him that it is a dream hatched at the hazard of the pen, a paradox incapable of sustaining even a semblance of discussion, and to which I am truly astonished that a distinguished Orientalist, M. du Menil, I believe, should have given himself the trouble seriously to reply.

To pretend to-day — in the absence of all proof, and while we find not in the annals of Hindostan even the Hellenicised name of the conquered Porus — that Athens inspired Hindoo genius, as she gave life to European art, is to ignore the history of India — to make the parent the pupil of the child; in fact, it is to forget Sanscrit.

The Sanscrit is itself the most irrefutable and most simple proof of the Indian origin of the races of Europe, and of India's maternity.

To individuals, what I am about to say may be nothing new; but let them not forget that in propounding a perhaps new idea, I avail myself of all discoveries that seem to support it,

with the view of familiarizing, and making known to the masses who have neither means nor time for such studies, that extraordinary pristine civilization which we have never yet surpassed.

If the Sanscrit formed the Greek, as in fact all other languages ancient and modern (of which I shall presently offer many proofs), it could only have been conveyed to these different countries by successive emigrations; it would be absurd to suppose otherwise; and history, although groping its way on this subject, rather aids than opposes this hypothesis.

This granted, with so finished a language, we must conclude that the people who spoke it had attained a high degree of civilization, and that with their mother-tongue they also necessarily preserved their historic and religious traditions, literature, and legislation.

If the language, maugre its many mutations, and after giving birth to a crowd of others, still although its primitive stamp be lost, shows itself in modern idioms, and yet more distinctly, because so much nearer their source, in those of antiquity, we are logically constrained to admit that historic, religious, literary, and legislative traditions, almost the same to antiquity, would necessarily descend transformed and enfeebled to modern times.

How vast and new this field for human investigation! Ascending with the aid of ancient Indian civilization to the very beginning, we may follow the peoples step by step from their infancy to their maturity, assign to each its cradle, disperse the mists of history, and in the same manner as philologists of the day trace the borrowing of each language from the Sanscrit, so determine for each custom and each tradition the amount of its borrowings from the traditions and customs of India.

Thus we are led to conclude that the fabulous, heroic, and legendary times, which history is reluctant seriously to recognize, never existed.

They are but Hindoo traditions imported with the colonizing populations from Asia Minor into Greece, and which their writers have adopted as cradle reminiscences.

Let us separate history from poetry and imagination.

Although ignorant of the filiation and migration of their ancestors, did not the idea of an Oriental origin pervade most nations of antiquity? And Rome herself, did she not attribute the colonization of Italy and her own foundation to vanquished Trojans traversing the seas in search of an asylum?

I repeat, the thoughtful spirit that cannot believe in the spontaneous production, almost without transition, of a civilization without parallel, must necessarily appeal to pre-existing society for explanation of the secret.

You who content yourselves with poetic illusions* and revelations, may believe in Hercules, Theseus, Jason, Osiris, the bull Apis, the burning bush, in Moses, and the sacred origin of the Hebrews; for me, I require another standard, and repulse such puerile inventions without respect.

In a work touching on so many matters, which in fact but launches an idea, I cannot indulge in extensive philological comparisons, but here are a few from the Sanscrit, by way of proof, if we would know the origin of all names of Greek fable and mythology,

I will be brief.

HERCULES. — In Sanscrit, *Hara-kala*, hero of battles — an epithet commonly given to Siva, God of battles and of Hindoo poetry.

THESEUS. — In Sanscrit, *Tha-saha*, the associate, companion of Siva.

ÆACUS. — A Judge in Hell, in Greek mythology; in Sanscrit, *Aha-ka*, a severe judge, adjective of qualification, ordinarily attached to the name of *Yama* — the Hindoo Judge of Hell.

ARIADNE. — The unhappy princess abandoned by Theseus, and who had committed the fault of giving herself up to the enemy of her family. In Sanscrit, *Ari-ana* — seduced by an enemy.

RHADAMANTHUS. — Another Judge in Hell, in mythology; in Sanscrit, *Radha-manta* — who chastises crime.

ANDROMEDA. — Sacrificed to Neptune, and succored by Perseus. In Sanscrit, *Andha-r-medha* — sacrificed to the passion of the Water God.

PERSEUS. — In Sanscrit, *Para-saha* — timely succor.

* Juventus Mundi, to wit.

ORESTES. — Celebrated for his madness. In Sanscrit, *O-raksa-ta* — devoted to misfortune.

PYLADES. — The friend of Orestes. In Sanscrit, *Pula-da* — who consoles by his friendship.

IPHIGENIA. — The sacrificed virgin. In Sanscrit, *Apha-gana* — who ends without posterity.

CENTAUR. — Mythologic, half man, half horse. In Sanscrit, *Ken-tura* Man-horse.

The Olympian divinities have the same origin :

JUPITER. — In Sanscrit, *Zu-pitri*, Father of Heaven, or *Zeus-pitri*, of which the Greeks have made the word *Zeus*, and the Hebrews *Jehovah*.

PALLAS. — The Goddess of Wisdom. In Sanscrit, *Pala-sa* — protecting wisdom.

ATHENIA. — The Greek Goddess of Chastity. In Sanscrit, *A-tanaia* — without children.

MINERVA. — Who is the same goddess with the Romans, but with the added attribute of courage. In Sanscrit, *Ma-nara-va* — who supports the strong.

BELLONA. — Goddess of War. In Sanscrit, *Bala-na* — warlike strength.

NEPTUNE. — In Sanscrit, *Na-pata-na* — who governs the furious waves.

POSEIDON — Another Greek name of Neptune. In Sanscrit, *Pasa-uda* — who calms the waters.

MARS. — God of War. In Sanscrit, *Mri* — who gives death.

PLUTO. — God of Hell. In Sanscrit, *Plushta* — who strikes with fire.

A few examples now from among the people ; there is no better way of proving emigration than by the etymology of names.

THE PELASGI. — In Sanscrit, *Palasa-ga* — who fight without pity.

THE LELEGES. — In Sanscrit, *Lala-ga* — who march spreading fear.

How well the significations of these words accord with the taste of young and warlike people for giving themselves names in harmony with their habits !

THE HELLENES. — In Sanscrit, *Hela-na* — warriors, worshippers of the moon. Does not Greece also call herself Hellas ?

THE SPARTANS. — In Sanscrit, *Spardha-ta* — the rivals.

And these Sanscrit words which, passing into Greece, have become the names of celebrated men :

PYTHAGORAS. — In Sanscrit, *Pitha-guru* — the school-master.
ANAXAGORAS. — In Sanscrit, *Ananga-guru* — the spirit-master.
PROTAGORAS. — *Prata-guru* — the master distinguished in all sciences.

If we pass from Greece into Italy, Gaul, Germany, and Scandinavia, we find the same Sanscrit origins:

THE ITALIANS. — From Italus, son of a Trojan hero. In Sanscrit, *Itala* — men of low castes.
THE BRETII. — *Bharata* — people of the artisan castes.
THE TYRRHENIANS. — *Tyra-na* — swift warriors.
THE SABINES. — *Sabha-na* — the warrior caste.
THE SAMNITES. — *Samna-ta* — the banished.
THE CELTES. — *Kalla-ta* — the invading chiefs.
THE GAULS. — *Ga-lata* — people who conquer as they march.
THE BELGE. — *Bala-ja* — children of the strong.
THE SEQUANES. — *Saka-na* — superior warriors.
THE SICAMBRES. — *Su-kam-bri* — good lords of the land.
THE SCANDINAVIANS — *Skanda-nava* — worshippers of Skanda, the God of Battles.
ODIN. — *Yodin* — the chief of warriors.
THE SWEDE. — *Su-yodha* — good soldiers.
NORWAY. — *Nara-vaja* — the country of mariners, or men of the sea.
THE BALTIC. — *Bala-ta-ka* — sea of the powerful conquerors.
THE ALAMANNI (Germans). — *Ala-manu* — free men.
THE VALAQUES. — In Sanscrit, *Vala-ka* — the servile class.
THE MOLDAVIANS. — *Mal-dha-va* — people of the lowest caste.
IRELAND. — *Erin* — rocks surrounded with salt water.
THANE (or ancient Scottish chief). — *Tha-na* — chief of warriors.

In Asia, the whole dynasty of the Xerxes and the Artaxerxes is of Hindoo origin. All the names of strong places, of cities, of countries, are nearly pure Sanscrit. Here are a few examples:

MA. — The lunar Divinity of all the tribes of Asia and of the East. In Sanscrit, *Ma* — the moon.
ARTAXERXES. — *Artha-xatrias* — The Great King. Was he not so called by the Greeks?
MESOPOTAMIA. — *Madya-potama* — country between rivers.
CASTABALA (strong place). — *Kastha-bala* — impenetrable strength.

ZOROASTER (who brought sun-worship into Asia). — Sanscrit, *Surya-ukara* — who teaches sun-worship.

But enough ; it would require volumes properly to treat this philological question ; moreover, the inquiry is now wholly exhausted in the domain of science, and it is no novelty to trace to Sanscrit all ancient and modern languages ; — the affiliation is so clear, so precise, as to forbid even a shadow of doubt.

If, then, I have chosen some names from fabulous and heroic times, and from the principal peoples, ancient and modern, it is to give some instances that may exemplify my argument.

None of these names of heroes, of gods, of warriors, philosophers, countries, or peoples, have any signification of construction in the languages to which they belong, and as it would be absurd to attribute them to chance, the most simple and most rational solution is to assign them to the Sanscrit, which not only explains them in their grammatical origin, but also in their symbolic or real sense, historic or figurative.

Thus the populations of Hindoo origin, Ionians, Dorians, and others, pass from Asia Minor to colonize Greece ; they bring their cradle-recollections, all the traditions that poetry had preserved to them, no doubt with modifications ; but also leaving them a stamp so special, that it is possible for us to recover and to explain them to-day, maugre the ages, which passing over all these things have fatally enveloped them in obscurity and oblivion.

Midst the souvenirs of these colonists of a new soil, appear in the first rank the innumerable exploits of the god of war of their ancestors the Hindoos, that is Siva ; they forget the name of this God, who does not even possess warlike attributes in the mythology of Upper Asia, and preserve to him only the epithet of Hara-Kala, which Hindoo poets give him when he presides over war.

Hara-Kala, the hero of battles, becomes Hercules ; and the new community adopts him under that name, and Greek, like Hindoo fable, continues to make him the destroyer of lions,

of serpents, of hydras, and even of entire armies; it is only the tradition that continues itself.

Zeus, God, the name of the Hindoo Trinity; Brahma, Visch nou, Siva, is preserved without alteration.

Tha-Saha, the associate of Siva, becomes Theseus.

Aha'ka, Radha-manta, Manarava, A-tanaya, Napatana, Bala-na, Palasa, Andha-ra-meda, Ari-ana, become Æacus, Rhada-manthus, Minerva, Athenaia, Neptune, Bellona, Pallas, Andro-meda, and Ariadne.

Brahma, also called Zeus-pitri, God the Father, becomes Jupiter; and if this word may be dissevered in Greek, pre-serving the sense, it is that this language has retained almost in their purity the two Sanscrit words of which it is formed — Zeus and Pitri, in Greek, Zeus and Pater.

Prata-guru, and Ananga-guru, become Protagoras and Anax-agoras — these names are not proper names, but qualities de-scriptive of men who have distinguished themselves in science and philosophy; and Pythagoras, derived from Pitha-guru, still better proclaims its Oriental origin, in propagating in Greece the Hindoo system of metempsychosis.

And so of the rest, all the names of antique fable have the same Hindoo affinity of signification and of origin. It would be easy to follow the scent, to decompound all, and assign them their etymology of words and of meaning, if that were the principal object of this work.

I have said it above, others will dig deeper in this mine. There is here an immense field for exploration by the learned, and I should not have even touched it, had I not reasonably thought that in restoring Biblical revelations to India, it be-came necessary loudly to demonstrate that this adoption from India was not isolated, and that all peoples, ancient and mod-ern, derive from that country their language, their historic tradi-tions, their philosophy, and their legislation.

What I have said of the names of heroes and demi-gods of ancient Greece, applies equally to the names of more modern peoples, of which I have also given some etymologies, such as

the Bretii, the Tyrrhenians, Samnites, Celts, Gauls, Sequanes, Sicambres, Scandinavians, Belge, Norwegians, Germans, Wallachs, Moldavians, &c. . . The unity of race of all these peoples, their community of origin, becomes then indisputable, and it is clearly from the vast plains that stretch along the base of the Himalayas that the most intelligent of the two races that people the earth, that is, the white race, had their origin.

Adopting this conclusion, the fabulous halo that surrounds the cradle of antiquity, on which history is reduced to conjectures void of foundation, explains itself, and it becomes possible to clear up the obscurity of the past.

From the several comparisons that I have made, it comes out that all the heroes of ancient Greece, and all the exploits that made them illustrious, are but souvenirs of India preserved and transmitted by poetry and tradition, and, later, their Hindoo origin lost sight of, and their primitive language transformed; sung and celebrated afresh by the first Greek poets, as pertaining to the origin of their own proper history.

The Olympus of the Greeks is but a reproduction of the Hindoo Olympus. The legend of Jason and the Golden Fleece is still in every mouth on the soil of India; and the Iliad of Homer is nothing but an echo, an enfeebled souvenir of the Ramayana, a Hindoo poem in which Rama goes at the head of his allies to recover his wife, Sita, who had been carried off by the King of Ceylon.

The chiefs insult each other in the same style, combat on cars, with lance and javelin. This struggle, in like manner, divides gods and goddesses; these take part with the King of Ceylon, those with Rama; — not even the wrath of Achilles at the loss of Briséis, but may be identified in this immense poem.

The imitation is flagrant, undeniable, met with even in details. The epithet Boopis (ox-eyed), which Homer constantly applies to Juno, is to the Hindoo the most sublime of comparisons; because, without however being adored as a god,

the ox is the animal especially revered in the Hindoo creed, and the epithet is wholly inexplicable in Greek.

Needless to say, that on Homer I entirely concur in the opinion of learned Germans, who consider the works of this poet as a succession of chants or rhapsodies, preserved by tradition and collected and arranged under Pericles. It is the only conclusion that accords with the genius of new peoples, and especially of people of Oriental origin.

With ancient fabulists the imitation is still more striking, and we may say, without fear of being taxed with exaggeration, that Æsop and Babrias have but copied Hindoo fable that reached them through Persia, Syria and Egypt. This latter writer, although a Greek himself, takes care at the commencement of his second proem to claim for the East the merit of inventing these ingenious apologues, which under an amusing form often suggest profound instruction:

Μῦθος μέν, ω παί βασιλέως Ἀλεξάνδρου,
Σύρων παλαιόν ἐστιν εὕρημ' ἀνθρωπον,
Οἳ πρὶν ποτ' ἦσαν ἐπὶ Νίνου τε καὶ Βήλου.

"Fable, O son of King Alexander, is an ancient invention of Syrian men, who lived in former times under Ninus and Belus."

It is sufficient to open the fables of the Hindoo Pilpay, of the Brahmin Ramsamyayer, of Æsop, of Babrias, and of La Fontaine, to see that they all proceed the one from the other, and that the Greek and modern fabulists have not even given themselves the trouble to change the action of these little dramas.

Thus, at each step, and the more we study the ancients the more obvious appears the proposition I have already advanced, viz., that antiquity had itself an antiquity that inspired and aided its rapid advancement to that high degree of civilization, artistic, philosophic and literary, which in its turn has fertilized modern genius.

"How many wonderful facts," wrote M. Langlois, the translator of *Harivansa*, "we have to learn of others."

And yet Governments exhaust themselves in excavations, in scientific missions to Egypt, Persia, Africa, and the learned build clever systems on broken columns and inscriptions! Of course this is not without use, and we have made great progress in knowledge of the past, but the links of the chain are too interrupted to admit of reconstruction. Why not send to India to explore origins and translate books? It is there alone the truth will be found.

Wherefore continue to cultivate this school of Athens, which has no longer a *raison d'être*, can no longer afford the faintest service; instead of replacing it by a Sanscrit school, which, founded at Pondichery or Karikal, in the South of India, would soon render important services to science?

In support of the theory that India has given civilization to the world, I shall now rapidly expose the most salient points of Hindoo legislation — legislation which we recover entire at Rome, bequeathed to her by Greece and Egypt, by them derived from primitive sources.

Obviously we can here only give some succinct hints; our whole volume would be insufficient to elaborate the subject.

In all social systems the most important matters of legislation are marriage, filiation, paternal authority, tutelage, adoption, property, the laws of contract, deposit, loan, sale, partnerships, donations, and testaments.

We shall see, on examination, that these divisions have passed almost unaltered, from Hindoo law into Roman law and French law, and that the greater part of their particular dispositions are to-day still in vigor.

There can be no comment or possible discussion; where there is a text there is no room for dissent.

The Hindoo laws were codified by Manou, more than three thousand years before the Christian era, copied by entire antiquity, and notably by Rome, which alone h

left us a written law — the code of Justinian, which has been adopted as the base of all modern legislations.

Let us see and compare:

BETROTHAL — MARRIAGE.

Marriage, by the Hindoo law, is accomplished by the giving of the woman by the father, and her acceptance by the husband, with the ceremony of water and fire.

The same form at Rome — Leg. 66, § i. Digest of Justinian. *Virgini in hortos deductæ. . . . Die nuptiarum priusquam ad eum transiret, et priusquam aqua et igne acciperetur, id est nuptiæ celebrarentur. . . . obtulit decem aureos dono.*

The union of hands, as well as the *confarreatio* (or eating the bride-cake), of the Roman rite, are but copies of ordinances of Manou.

In Hindoo marriage two different epochs are to be considered — the betrothal and the celebration; the betrothal always takes place some years before the final ceremony.

The same usages, the same distinct periods, relegated to Rome.

The word betrothal (*sponsalia*) Leg. 2, tit. i. l. xxiii. of the Digest, comes from the word to promise (*a spondendo*), for it was a custom of the ancients to stipulate for the promise of a future wife.

"Often," says law 17, under the same head, "sufficient cause may prolong the period of betrothal not only for one or two, but even for three, four, or more years."

The consent by contract required by Hindoo law was also required at Rome — Law 2, clause ii, *sponsalia sicut nuptiæ consensu contrahentium fiunt.*

With the Hindoos the young wife remains with her family until the age of puberty; the father then sends a message to

the husband to intimate that his rights have commenced, and that he may claim his wife.

The same at Rome: *In potestate manente filia, pater sponso nuntium remittere potest.*—(Leg. 10, *de Sponsalibus.*)

Conducting the wife to the house of her husband, was in India, as in Rome, the final ceremony of marriage — and was celebrated with music and feasting.

Marriages, by the law of Manou, are prohibited of every degree in the direct line; and, in the collateral, to the seventh degree on the paternal, and fifth degree of the maternal line. Lastly, the father, who in India marries his daughter to any one, after having betrothed her to another, is held infamous.

Listen to the Roman law (Leg. 13, § 1., lib. iii.): *Item si alteri sponsa, alteri nupta sit ex sententia edicti punitur.*

This is not all. The Hindoo spirit is found to govern Roman law, even in those liaisons which modern legislation, except that of Brazil, has declined to recognize. Concubinage, tolerated and regulated at Rome, is another Indian institution which the Romans adopted in deference to tradition: the strict and pure manners of primitive times would never have inspired the sanction of licentious love.

We do but touch here upon all these points of interest. What important critical studies might not a deeper exploration afford us of those admirable laws of the ancient cradle of humanity!

One word more and we have done with marriage.

Divorce, legally instituted in India, was the same in Rome. Let us hear from the Hindoo legislator the causes for which a woman may separate from her husband:

"The husband may be abandoned by his wife if he is criminal, impotent, degraded, afflicted with leprosy, or because of a prolonged absence in foreign countries."

The Roman law states no other causes: degradation, civil death, impotence, contagious disease, and absence.

In India, as in Rome, the adulterous wife loses her dowry The husband is not obliged to restore it.

Thus, in this very important part of law, which is the base of societies and of nations, we see India giving lessons by which all peoples have profited. Let us pursue these comparisons, which, although summary, are neither less sure nor less authentic.

FILIATION, PATERNAL AUTHORITY, TUTELAGE, AND ADOPTION.

The rule, *Pater is est quem justæ nuptiæ demonstrant*, admitted as an axiom in Roman law, and adopted by our code, thus expressed in Article 312, "The child conceived during marriage, has the husband as father," is thus expressed by Manou:

"The child born in a house belongs to the husband of the woman."

The Hindoo law distinguishes children as legitimate and natural, incestuous and adulterous. Natural children have a right, though a small one, in the succession of their parents. The children of incest or adultery can claim nothing but aliment.

It then establishes the procedure for repudiation, in these terms: "If from circumstances it is proven with certainty that the real father is some other than the husband, the child is adulterous, and deprived of all rights in the family." Lastly, a very remarkable disposition is, that it admits the legitimization of a natural child by subsequent marriage of the parents.

We may say, without fear of error, that all the above principles, adopted by the Roman law, still form the substance of the laws of France and of the majority of European nations. What admiration must fill the thinker, the philosopher, the jurisconsult, at sight of legislation so wise, so simple, so practi

cal, that after five thousand years we have adopted it, finding nothing superior to supplant it!

As with filiation, paternal authority presents the same coincidence; what it was in India such was it in Rome.

The head of a family, says Gibelin, held his wife, his children, his slaves in his hand by the right of master, and with the same power; even to-day the son can acquire nothing, possess nothing that his not his father's.

Whatever his age, says the Hindoo commentator Catyayana, while his father is in life the son is never independent.

As to tutelage, the principles are always the same as admitted and now recognized in the Roman law. It would seem, in truth, that instead of studying India we are in reality upon modern soil.

Hindoo law admits the legal tutelage, first of progenitors, next of paternal and maternal relations, and lastly *dative* guardianship, as well as the intervention of a family council and of public authority for protection of the person and property of a minor.

It may be noted as a special coincidence, that the Hindoo legislator prefers male to female tutelage, as long as male relatives exist. A still more striking accordance is that the mother forfeits the tutelage of her children, if, being a widow, she marries again without consent of a family council.

We may conclude our glance at Indian law on this point with a word on adoption. The Hindoo code permits adoption whether to introduce a child into a childless family, or from motives of good-will towards the adopted himself. As in Roman law, the adoption should be solemnized in presence of the family, of patriarchs, Brahmins, and heads of caste.

French law, in adopting the usage, has sought to give extraordinary solemnity and authenticity to the act in requiring that its adoption shall only be permitted after consent of a tribunal of first instance and of a superior court.

Once adopted, the child became one of the family, with the

same rights as children who might afterwards be born. The same dispositions in Roman and French law.

Vridd'ha-Gautama, annotated by Nanda-Pandita, says :

"If there exist an adopted son, of good disposition, and a legitimate son born afterwards, let them equally share the succession of their father."

At Athens the formula of adoption was :

"I adopt that I may have a son to accomplish on my tomb the sacred ceremonies, to perpetuate my race, and in transmitting my name through an unbroken chain of descendants, confer upon it some degree of immortality."

Is not this Greek formula of adoption, a reproduction of the Hindoo text of Manou ?

"I, who am without male descendants, hasten with solicitude to adopt a son for the continuation of funeral offerings and sacred rites, and for the perpetuation of my name."

Let us remark, in conclusion, that the Hindoo law was the first to consider marriage as an indissoluble bond. Even death did not dissolve it, for in the castes that permitted re-marriage of widows, it was only in cases where the defunct having left no children, it became imperative to provide for him a son, who should accomplish on his tomb the ceremonies necessary for his salvation. For, in Hindoo theology, the father can only attain the abodes of the blest through the expiatory ceremonies of his son. The second husband, therefore, was only permitted as a means , the child begotten by him was not his, but belonged to and inherited the property of the defunct.

Besides, what antiquity wholly overlooked, but what we cannot too much admire in India, is its respect for women, almost amounting to a worship.

This extract from Manou (lib. iii. sloca 55, &c., &c.) will not be read without surprise :

"Women should be nurtured with every tenderness and attention by their fathers, their brothers, their husbands, and their brothers-in-law, if they desire great prosperity."

"Where women live in affliction, the family soon becomes

extinct; but when they are loved and respected, and cherished with tenderness, the family grows and prospers in all circumstances."

"When women are honored, the divinities are content; but when we honor them not, all acts of piety are sterile."

"The households cursed by the women to whom they have not rendered due homage, find ruin weigh them down and destroy them as if smitten by some secret power."

"In the family where the husband is content with his wife, and the wife with her husband, happiness is assured forever."

This veneration of woman produced in India an epoch of adventurous chivalry, during which we find the heroes of Hindoo poems accomplishing high deeds, which reduce all the exploits of the Amadis, Knights of the Round Table, and the Paladins of the Middle Age, to mere child's play.

Grand and peaceful epoch! which India has, to-day, somewhat forgotten. But whose the fault, if not those brutal and stupid invasions, which for ages dispute her fine and fertile soil?

PROPERTY, CONTRACT, DEPOSIT, LOAN, SALE, PARTNERSHIP, DONATION, AND TESTAMENTARY BEQUEST.

The Hindoo laws of property are not less admirable than those of the person; they proceed with a largeness of view and justness of discrimination, unsurpassed by successive modern legislations. Those laws, collected by Rome, are still, with little alteration, our own.

Jurisconsults, of our times, are divided, on the origin of property, between two systems: the first admit the right of property only as based upon natural law, and would, conse

quently, reduce it to possession; the others consider it as a social necessity, and derive it from legal enactment.

The Hindoo legislator, who proposes to himself the same question, thus resolves it:

"Where occupation shall be proven, but where no kind of title shall appear, sale cannot be admitted. A title, and not occupation, is essential to proprietorship." — (*Manou*, lib. viii., sl. 200.)

Such the principle proprietorship in India then derived from law. It is the same idea that pervades the entire economy of our codes.

Passing, then, to the manner of acquiring things that as yet belong to no one, or, as from their nature, have but an accidental owner, Manou declares that, "the field cultivated is the property of him who cleared it of wood, and the gazelle, of the first hunter that mortally wounded it."

Examining in course the nature of property in itself, the Hindoo law divides it into movable and immovable, — a distinction which modern legislators have adopted without change, but which was rejected by the Roman law.

Immovables are themselves divided into immovables from their nature, and immovables from their destination; then possessions, in connection with those who hold them, are classed as belonging to no individual and as belonging to all, — as public and as private property. The Hindoo law decrees the latter alone to be subject to commercial transactions between individuals.

"Thus all classifications of properties," says Gibelin, "according to their nature, their source, their tenure, and, lastly, the rights of proprietorship, are, in Europe, so many traditions of Oriental legislation" adopted into our existing law, as into Roman law; provision for the family, the adjustment of disposable quotas, contracts not only in their essence, but also in their application; in fact, all those principles which our civil law has reduced to the most simple expression, by fusion of Roman law with German usage; that is, by reunion of the

double traditions of the Hindoo tribes who came to people the North and the South; on the one side, by Russia, the Scandinavian countries, and Germany, and, on the other, by Persia, Egypt, Greece, and Rome.

In India, all transfer of property, by whatever title effected, conditional or gratuitous, was to be accomplished with the forms of donation; that is, by delivery of gold and water — with corn and grass — *tila et cusa.*

The gold was presented by the vendor or donor to the purchaser or receiver, to ensure his satisfaction, should the property prove of insufficient value. The water was spilled, as at a marriage, in sign of gift; the corn and grass were presented as part and produce of the property, in sign of transfer.

And here, we may not doubt, were learned all the various formulas of solemnizing contracts, as well as the northern customs of transfer by water and earth, by herb and branch. On all these points, we are constrained to recognize the influence of Hindoo law.

We shall be still more brief in our few remaining glances at Hindoo legislation, for, taken together, we have already said enough to justify the conclusions we pretend to draw from this summary *exposé* of the Sanscrit origin and general principles of Hindoo jurisprudence.

A few words, however, on contracts, donations, and wills, may, perhaps, not be ill-received by the reader; in fact, the different modes of engagement, and of donations between the living or because of death, are in a manner still more striking, if possible, copied in their principles and in their effects, both by the Roman law and by modern legislators.

As the first principle necessary to the validity of engagements, the Hindoo legislator indicates the competence of the parties.

Women in the power of husbands, children, slaves, and those under interdict, are incompetent.

The incapacity absolute for children and slaves; relative

for the woman, who may contract with the authority of her husband, and for the interdicted, whom the prohibition simply subjects to the authority of his tutor.

Observe, *en passant*, this striking coincidence with French law, that the Hindoo wife, in default of her husband's authority, may release herself from her incapacity, by authority of justice.

Besides these incapacities which may terminate by a change of condition, the majority of the minor, or the emancipation of the slave, for instance, the law establishes others founded on a particular situation of persons. — (*Digest of Hindoo Laws*, vol. ii., p. 193, and *Manou.*)

"The contract made by a man who is drunk, foolish, imbecile, or grievously disordered in his mental condition, by an old man whose weakness is abused, and by all persons without power, is entirely void."

Manou further adds: "What is held under compulsion — held by force — is declared *null*."

Would not this be thought a mere commentary on the Code Napoleon of four or five thousand years after?

How far is all this from those barbarous customs of first ages, when every question was solved by violence and force; and what admiration should we not feel for a people who, at the epoch at which Biblical fable would date the world's creation, had already reached the extraordinary degree of civilization indicated by laws so simple and so practical!

Let us not delude ourselves: the best criterion of the condition of nations is their written law.

We shall not now enter into the minutiæ of contracts which would be perfectly understood in their details and consequences only by persons connected with law. Referring such readers to the sources themselves, it is sufficient for us to state that guarantee, salary, pledge, rent, lease, hypothecation, and mortgage with usufruits, wholly of Hindoo origin, have passed successively into Roman and French law entire, and without other modifica-

tion than such as necessarily result to nations from the predominance of civil over religious law.

Still more, if we descended into details, should we see that all the pleas recognized by Roman and French laws for the extinction of obligations had been foreseen and applied by Hindoo legislation.

So, mutation, remission of the debt, cession of property, compensation, the loss of the thing due in specified cases, actions to annul or rescind, by possessor or claimant, are admitted in India, and have the same effect as with us.

To whom the merit of priority? That, I think, cannot be questioned.

Listen to the text of Smitri-Chaudrica, authorizing substitution: "The creditor may transfer, either to his own creditor or to a third person who releases him, the pledge delivered by his debtor in surety for debt, with the voucher that establishes it, but in making mention that he, the debtor, consents to all these circumstances of the transfer."

And this other formal text from the same work on tender and consignation: "If the creditor refuse to receive his credit when tendered in payment by the debtor, let the amount of his debt, fruit, money, merchandise or cattle, be deposited by the latter to that effect, in the hands of a third person, and the interest shall cease to accrue as soon as the deposit is effected."

"This procedure affords acquittal."

To give an idea of the interesting work of comparison to which a jurisconsult might devote himself, and still more to demonstrate in a manner more evident, that the laws of Rome, as well as our own, are but a copy of antique Indian jurisprudence, we shall now collate, according to Gibelin, texts of the three legislations on deposit, loan at usury or interest, or without interest.

Hindoo Text: *Catyayana.*—"What is lent from good-will bears no interest."

Civil Code, Art. 1876.—"A loan of convenience is essentially gratuitous."

Roman Law.— "Commodata res tunc proprie intelligitur, si nulla mercede accepta vel constituta, res tibi utenda data est."

Hindoo Text: *Catyayana.*— "If the thing perish by its own vice, the borrower is not responsible, unless there is fault on his part."

Civil Code, Art. 1884.—"If the thing deteriorates from the sole effect of the usage for which it is borrowed, and without any fault of the borrower, he is not answerable for the deterioration."

Roman Law.— "Quod vero senectute contigit, vel morbo, vel vi latronum ereptum est, aut quid simile accidit, dicendum est nihil eorum esse imputandum ei qui commodatum accipit, nisi aliqua culpa interveniat."

Hindoo Text: *Catyayana.*— "When a thing lent on usage for a definite time is reclaimed before the term or accomplishment of the said usage, the borrower cannot be forced to restore it."

Civil Code, Art. 1888.— "The lender cannot withdraw the thing lent before the covenanted term, or in default of convention, until after it has served the purpose for which it was borrowed."

Roman Law.—"Adjuvari quippe nos, non decipi beneficio oportet."

Hindoo Text: *Catyayana.*— "But where the interests of the owner may be compromised by an urgent need of the thing lent, the borrower may be forced to restore it even before the stipulated time."

Civil Code, Art. 1889.—"Nevertheless, if in the interval, or before the borrower's need is over, an urgent and unforeseen want of the thing should come upon the lender, the judge can, according to circumstances, oblige the borrower to return it to him."

Hindoo Text: *Narada.*— "When a man, in confidence, entrusts his effects to another, on condition of restitution, it is an act of deposit."

Civil Code, Art. 1915.— "Deposit in general is an act by which we receive the property of another, in charge to preserve, and to restore it as received."

Roman Law,—"Depositum et quod custodiendum alicui datum est."

Hindoo Text: *Vrihaspati.*— "The depositary who allows the thing deposited to be destroyed by his negligence, while preserving his own property with a care altogether different, will be forced to pay its value with interest."

Civil Code, Art. 1927.— "The depositary shall bestow on preservation of the things deposited the same care as he bestows on the preservation of things belonging to himself."

Roman Law.— "Nec enim salva fide minorem iis quam suis rebus diligentiam præstabit."

Hindoo Text: *Yajnyawalcya.*— "The depositary will not restore what has been destroyed by the King, by Providence or by thieves. But if this

loss follows after his refusal of restitution on demand, he shall return the value of the deposit, and pay a fine of equal amount."

Civil Code, Art. 1929.— "The depositary is not liable in any case for accidents from superior force, unless he has made a delay in returning the thing deposited."

Roman Law.— "Si depositum quoque, eo die depositi actum sit periculo ejus, apud quem depositum fuerit, est si judicii accipiendi tempore potuit, id reddere reus, nec reddidit."

Hindoo Text, *Id.*—"If the trustee use the trust without consent of the proprietor, he shall be punished and forced to pay the price of the things deposited with interest."

Civil Code, Art. 1930.— "He may not make use of the thing deposited without the permission expressed or understood of the depositor."

Roman Code.— "Qui rem depositam, invito domino, sciens prudensque, in usus convertit, etiam furti delicto succedit."

Hindoo Text: *Id.*— "What is enclosed in a box deposited in the hands of a trustee without any declaration of its contents, should be unknown, and so restored."

Civil Code, Art. 1931.— "He should not seek to know the things that have been deposited, if they have been confided to him in a closed box or under a sealed envelope."

On the same question, Manou further says:

"In the case of a sealed deposit, the trustee who would escape censure, should restore it to the depositor without changing the seal."

Hindoo Text: *Manou.*— "The deposit shall be restored as received, both in quality and quantity."

Civil Code, Art. 1932.— "The depositary should restore identically the thing deposited."

Hindoo Text: *Manou.*— "If the deposit is seized by thieves, attacked by vermin, carried away by water, or consumed by fire, the depositary is not liable for its restoration, unless the loss or deterioration is the result of his act."

Civil Code, Art. 1933.— "The trustee is only bound to restore the thing deposited in the condition in which it may be found at the moment of restitution. Deteriorations, which have not occurred from his fault, are at the charge of the depositor."

Roman Code.— "Quod vero senectute contigit, vel morbo, vel vi latronum ereptum est, nihil eorum esse imputandum nisi aliqua culpa interveniat."

Hindoo Text: *Vrihaspati.*— "Whatever profit the depositary may derive from the object deposited he should restore with it."

Civil Code, Art. 1936.— "If the thing deposited has produced profits that have been received by the depositary, he is obliged to restore them."

Roman Law.— "Hanc actionem bonæ fidei esse dubitari non oportet. Et ideo, et fructus in hanc actionem venire, et omnem causam, et partam dirimendum est ne nuda res veniat."

Hindoo Text: *Vrihaspati.*— "The thing deposited should be restored to him who deposited it."

Civil Code, Art. 1837.— "The depositary should not restore the thing deposited, except to the person who confided it to him."

Hindoo Text: *Manou.*— "The trustee cannot be arraigned by any one when he restores the deposit to the heir of a dead depositor."

Civil Code, Art. 1939.— "In case of the natural or civil death of the depositor, the thing deposited may only be given up to his heir."

Hindoo Text: *Manou.*— "In the place where the deposit was delivered, there must it be restored."

Civil Code, Art. 1943.— "If the contract names no place of restitution, it should be made at the place of deposit."

Hindoo Text: *Vrihaspati.*— "Let the trustee guard the deposit with care, and restore it on the first demand of the depositor."

Civil Code, Art. 1943.— "The deposit should be restored to the depositor whenever he reclaims it."

Roman Code.— Est autem apud Julianum . . . scriptum, eum qui rem deposuit, statim posse depositi actionem agere. Hoc enim ipso dolo facere eum qui suscepit quod reposcenti rem non dat."

Hindoo Text: *Manou.*— "He who does not restore a deposit after having received it, is declared infamous by the law."

Civil Code, Art. 1945.— "The unfaithful depositary is not admitted to the benefit of acquittance."

Is it necessary longer to continue these studies and comparisons, and is it possible to make demonstration more clear, especially if we bear in mind the ages that separate us from this epoch, and the necessary transformations that all these things have undergone?

These approximations might be made throughout all jurisprudence; we should constantly find Hindoo legislation rational, philosophic, complete, and worthy on all points to give birth to the written law of the world.

Sale, donations, testaments of which we have seen the general principles, would present us the same logical filiation in

detail, the same points of contact, the same basis, enlightened by the strictest good sense.

Source of all modern laws on matter, scarce, here and there some few changes, which attach to difference of manners, climate, civilization, and but serve better to demonstrate the connection; for ancient and modern legislations only there depart from those of India, where new matters have imperatively exacted other laws.

The legislator Manou, whose authenticity is incontestible, dates back more than three thousand years before the Christian era; the Brahmins assign him a still more ancient epoch.

What instruction for us, and what testimony almost material, in favor of the Oriental chronology, which, less ridiculous than ours (based on Bibical traditions), adopts, for the formation of this world, an epoch more in harmony with science!

We are no longer of the times to incur risk of stake and faggot for contradicting a text of the Bible or of Aristotle. But we should recollect that the régime of the middle ages has bequeathed us an innumerable assemblage of opinions and ready-made ideas, from which we have the greatest difficulty in disembarrassing ourselves.

In vain science, at first timidly, then boldly, has made itself the demolisher of all these prejudices, its advance is slow; and as the grown man never succeeds in completely forgetting the tales that have amused his cradle — so are western nations incapable of rejecting certain fables of past ages, as, it must be confessed, they are equally incapable of believing them.

There are certain ideas discussed freely in society, which we should blush to believe on conscientious examination; for when alone with himself, man always exacts serious reasons for his convictions.

If agitated or discussed in public, a hundred voices rise to cry, haro. "That must not be touched!" is heard from all sides And wherefore? Respect this, respect that! Again, wherefore? We have a love for old things, and it revolts us to change our old habits.

If, for example, one should happen to say that the chronology that assigns to the world's creation a date of only six thousand years, is absurd nonsense, what tempests would he not raise in certain camps, and, the knife at his throat, he must give mathematical reasons, while they think it right to oppose only fables and sacred texts!

Let us release ourselves from all this load of timid credulities, and we shall then comprehend that it does not belong to us Western people, the last-comers, proudly to fix the origin of the world by the light of souvenirs of yesterday's birth, and thus, by a stroke of the pen, to erase the civilization and history of the Oriental peoples who have preceded us by some thousands of years upon earth. More logical than ourselves, these people, who might have been content with their antiquity, professed themselves the issue of other peoples who had preceded them, and who had become extinct from a series of cataclysms similar to that of which all existing notions retain a souvenir.

Be it as it may, we are constrained to admit, in considering these admirable laws, organizing society, the family, property, exhibiting, in a word, the most advanced civilization, that this progress could no more have been accomplished in a day by the Hindoos than by ourselves, and that ages would be required to realize it.

A few brace of centuries led ancient and modern nations to this condition, thanks to the Asiatic light that came to direct, and abridge for them the period of gestation. But how much longer must that period have been for Orientals, even in admitting their opinions, that they too had precursors to light their coming way?

The more I advance in these comparative studies, the more obvious does it become that all peoples and civilizations proceed as fatally from preceding peoples, as do sons from fathers, as the inferior links of a chain hang from the superior links; and that however obscure may be this filiation, those ties which connect them, it is easy, with the aid of patient and unprejudiced research, to re-attach them the one to the other.

There is, certainly, here no new idea of which to claim the merit. Modern history has already guessed its cradle and struggles against those mediæval legacies which, in controlling thought, have so long retarded the advance of intelligence towards a more free and more rational conprehension of the past.

A few words on Hindoo philosophy and religion, which alike rest upon the Vedas, or Sacred Scriptures.

In point of authenticity, the Vedas have incontestible precedence over the most ancient records. These holy books which, according to the Brahmins, contain the revealed word of God, were honored in India long before Persia, Asia Minor, Egypt, and Europe, were colonized or inhabited.

"We cannot," says the celebrated Orientalist, Sir William Jones, "refuse to the Vedas the honor of an antiquity the most distant." But, at what epoch were they composed? Who their author? We may revert to times the most primitive, interrogate the most ancient records of the human race, and it is still impossible to solve these questions; all are silent on the subject. Some authors retroject their composition to the first periods after the Cataclysm; but, according to the Brahmins, they are anterior to creation; they were, says the Sama-Veda formed of the soul of him who exists by, or of, himself.

The Vedas are four in number: the Ritch-Veda, the Sama-Veda, the Yadjou-Veda, and the Atharva-Veda. Only a few fragments of these books have been translated and made known to the learned world; ere long an English translation, due to the labors of the Calcutta Asiatic Society, will permit their collected study.

Hindoo philsosphy is divided into orthodox and heterodox ystems.

Among the most celebrated authors of orthodox philosophy, or rather of Brahminical theology, Djeminy and Richna Dwipayna-Vyasa appear in the first rank — the latter commonly known under the name of Veda-Vyasa, because he is said to have collected the scattered pages of the four Vedas.

Djeminy was of the Sunnyasi or mendicant class, clothed in yellow and carrying staff and bowl. Vyasa it appears sacrificed more to things of this world, and enjoyed in India a reputation as poet, at least equal to that of philosopher. Sir W. Jones speaks of him with veneration.

The works of these two authors who have sustained the scholastic philosophy of India are known; that of Djeminy, under the name of Pourva-Mimansa; and that of Vyasa, under the title of Outtara-Mimansa, or Vedanta.

Their object is not only to comment upon the Vedas, and determine their meaning, but Djeminy also treats of casuistry; and the work of Vyasa contains a *dialectique* in the manner of Aristotle, with a psychology where the author pushes scepticism and idealism to the point of denying the existence of a material world.

It is the system of Pyrrho entire. Without doubt, this philosopher, who had travelled in India, had from intercourse with Brahmins, brought back this principle, that all is illusion — save only God himself.

The Pourva-Mimansa exhibits, besides, a great affinity with the mysterious dogma of the philosopher of Samos, which Plato had, in fact, adopted.

According to Djeminy, all is harmony in the universe, all a perpetual concert; God himself is a harmonious sound, and all the beings he has created are but modifications of his premiership.

From this system of sounds naturally flows that of numbers, to which the Mimansa attributes a mysterious power. The numbers one and three are the symbol of the Trinity, in unity, the sign of the three attributes of the Divinity — creation, preservation, and transformation by destruction.

It is in the same sense that the priest of Memphis, in Egypt, explained the number three to the novice, by intimating that the Premier Monad created the Dyad, who engendered the Triad, and that it is this Triad that shines throughout Nature.

The number two expresses androgynous Nature, the active

and the passive, the generating power, base of all sacred legends, source whence mythographers have extracted their immense variety of fables, of symbols, and of ceremonies.

"When the Sovereign Power Divine," says Manou, "had finished the work of Creation, he was absorbed in the spirit of God, and thus exchanged his period of energy for a period of repose."

We shall, later, occupy ourselves more specially with this idea of the Trinity, and indicate whence acquired by all religions, without distinction.

The authors of the two Mimansas have equally treated on questions the most abstract, *the efficacy of works*, Karma; *Grace*, Isvara-Parasada; *Faith*, Sradha; and *freedom of judgment;* and raised the question of the nominalists and realists, long before Abeilard and William de Champeaux.

This was in India the epoch of fervent faith, the epoch when all science, philosophy, and *morale* were sought in a text of Holy Scripture.

We shall recur to all these questions, treated by Djeminy and Veda-Vyasa, and which after them agitated Christian philosophers.

Of the Sastras and the Mahra-Barada, which profess the same doctrines, the dates are lost in the night of time. If we are to accept the chronology of the Brahmins, as calculated by the learned Orientalist Halhed, they must possess, the first an antiquity of seven, and the second of four millions of years — a chronology which strikes point blank at all our European ideas of matter.

Such things easily excite laughter, especially in France, the country of superficial spirits and of inconsiderate affirmations. We have made a little world for ourselves, dating from scarce six thousand years, and created in six days; that satisfies all, and needs no thought.

Some, it is true, have of late, with the aid of science, tried to change these six days into six epochs. The margin is large, thousands of years may have slipped in between each epoch,

this idea shakes hands with that of the East. But open wide your ears, and you will hear partisans of the past hurling from all sides denunciation against this advanced guard of élite, and bespattering it with their mud brooms.

Ah! let us guard against Ultramontanism, if we would not end, like the Hindoos, in demoralization and stolidity.

The Sastras are not the only works that claim such antiquity; according to Hindoo philosophers, the laws of Manou were also established in the Crida-Youga, or first age. The Sourya-Sidanta would retro-date many millions of years, and, on this subject, Halhed, the translator of the Sastras, makes the remark, that no people possess annals of an authority so incontestible as those transmitted to us by the ancient Brahmins; and, in support of his assertion, mentions a book written more than four thousand years ago, which gives a retrospective history of the human race of many millions of years.

This chronology has nothing of exaggeration for Hindoos; on the contrary, it logically accords with their belief, which admits the existence of matter from all eternity with God.

What nation has conceived more ideas, agitated more questions, or discussed more problems? The development of thought, the progressive march of the sciences have taken nothing from the value of the philosophic speculations of those men, so far removed from us.

Legislation, *morale*, metaphysics, psychology, all have they penetrated — fathomed all.

When we explore the monuments of their literature, when we open those vast philosophic magazines whence radiate, on all sides, the primordial lights that attest a high civilization, we are struck with that majestic image of the Divinity, which poet, historian, legislator, and philosopher cease not to place before the eyes of men, in claiming their belief in his immediate Providence.

It is not until after raising the spirit towards God, after offering to him the affectionate devotion of grateful hearts, that they proceed. The doctrines, the theories, the sublime con-

ceptions of these sages, lead us to a most profound admiration for their faith and their belief.

"The Ganges that flows," says the Sama-Veda, "it is God; the sea that roars, it is him; the wind that blows, it is him; the cloud that thunders, the lightning's flash, it is him; as from all eternity the world was in the spirit of Brahma, so to-day all that exists *is his image*."

Manou, before inviting Brighou to reveal to his disciples the Maha-Richis, his immortal laws, begins by explaining to them the attributes of the Divinity, and the mysteries of Creation. In the same way, the author of the Maha-Barada unveils, in majestic language, by the mouth of the Divine son of the Virgin Devanaguy, to the astonished Ardjouna, all the sublime ideas of Hindoo Deism. And the Sastras, of which we have above spoken, lead the reader at once to a knowledge of the superior Intelligence who created all, arranged all, with power infinite and uncontrolled.

But after these first ages of fervent faith, of belief without question, soon came the worship of pure reason, which, without rejecting ancient revelation, would only admit it purified by freedom of judgment.

This liberty necessarily begat the most diverse systems; side by side with the spiritualists appeared the sceptics, whose theories were revived by the ancient Pyrrhoniens, and in our own days, by the disciples of Montaigne and of Kant—without the merit. on the part of these latter, of a single additional argument.

The Sankya philosophy, whose founder was Kapila, formerly ignored the Divine Creation; it maintains that there is no proof of the existence of a spiritual cause that gave birth to the universe; further, that it is neither demonstrated by the senses, nor by reasoning, that is, neither by perception, nor by induction, two of the three *criteria* of truth, by which according to it we arrive at a knowledge of things. For the nature of the cause and of the effect being the same, it results that

that which does not exist cannot, by any possible operation of a cause, receive existence.

An argument analogous to that employed by Leucippus, Lucretius, &c., that to create, God must construct the world out of naught, and that it is not possible to extract something from nothing.

Yet Kapila recognized a plastic force inherent in nature, a being proceeding from her, special attribute of matter, and the source of all individual intelligence.

From the opposing actions *of the creative quality and the destructive quality* proceeds operative force, or movement, which itself possesses three distinctive qualities: 1st, the plastic; 2d, the repulsive; 3d, the inert.

Such the subtleties in which the play of Oriental imagination indulged in those early times.

Hindoo philosophers are very elaborate in examination of these three qualities, or inseparable attributes of Nature, and which intrinsically permeate all that exists. They are not mere accidents of Nature, says Gautama, in his Treatise of Philosophy, but they form its essence and enter into its composition.

The first is the presence of all that is good, and the absence of all that is evil.

The last is the absence of all that is good, and the presence of all that is evil.

The middle quality partakes of the two others.

Let us remark that the doctrine of the Sastras most surprisingly resembles the system of many philosophers of antiquity. Empedocles admitted, as the principle of things, four elements; but he at the same time recognized the principle of concord and the principle of discord.

Plato taught that Love was the most powerful of the Gods, the true creator,* and that he was born of Chaos.

The Stoics had recourse to a unique substance producing

* "Ante Deos et omnes, primum generavit amorem."

the four elements, and the philosopher of Stagyra admitted a fifth, to which he assigned the origin of the soul.

Energy or mobility, according to the Sastras, in alliance with time and goodness, engender matter, the great substance, the Maha-Bouda; and the shock of opposing currents in matter produced that subtle, celestial, luminous element called Agasa—a pure, electric, vivifying fluid diffused in space.

Thus affection is the universal mother, the first cause and supreme generatrix of the universe.

As spouse of Brahma, quiescent, unrevealed, enveloped in darkness, as expressed in the Maha-Barada, it is Bavahny.

As spouse of Brahma, passing from quiescence into action, animating matter, and manifesting himself by creation, it is Brahmy.

As spouse of Vischnou, preserver and restorer, it is Latchoumy.

As spouse of Siva, destroyer and reproducer, it is Parvady.

The Vedas consider Brahma as having sacrificed himself for creation, to produce or create creation. Not only does God become incarnate and suffer for our regeneration and restoration, but He even immolated Himself to give us existence.

"Sublime idea, which we find expressed," says M. de Humboldt, "in all the sacred books of antiquity."

Hence, as expressed in the sacred books:

"*Brahma is at once both sacrificer and victim, so that the priest who officiates each morning at the ceremonies of the Sarvameda, the universal sacrifice, symbolic of creation, in presenting his offering to God, identifies himself with the Divine Sacrificer, who is Brahma. Or rather, it is Brahma, victim in His Son, Christna, who came to die on earth for our salvation, who Himself accomplishes the solemn sacrifice.*"

These last lines present points of curious and delicate

comparison; but I will only touch upon this subject, with hands full of proof, in the chapter to be specially devoted to it, and that, with the impartiality of a free spirit that seeks only scientific truths, careless of the odium it may provoke.

When the Ruler of worlds saw the surface of the earth enamelled with exquisite flowers, the fields and meadows covered with vegetation, and Nature beaming with youth and vitality scatter all her treasures over the globe, He sent the Holy-Spirit, the Word, His First-begotten, who proceeded to the creation of animals and of man.

The God, say the Sastras, presented himself provided with an infinite variety of forms and a multitude of organs — striking image of that almighty power, that supreme wisdom, which no spirit can conceive, and of which no man has been able to measure the extent nor to fathom the depth.

To man he gave the five organs of touch, sight, smell, taste, and hearing, and a sixth, admitted by all Hindoo philosophers, and called Mamas, which is the agent in union of the sexes.

The followers of Boudha, who was the reformer, the Luther of Brahminical theocratic authority, and whose doctrines spread over the north of Upper Asia, in Tartary, China, and even to Japan, recognized neither the sixth sense nor the fifth element. — It is one of the many points on which they differ with the orthodox.

The Sankyan philosophy thus defines it, "an organ by affinity, partaking the properties of others, and which serves at once for sensation and action."

We know that Aristotle also admitted the sixth sense.

The ancients were divided in opinion about the souls of brutes: the Platonists accorded them reason and understanding, but in a less degree than man; the Peripatetics but allowed them sensation.

The Sastras not only promise man immortality in heaven, but also loudly claim for animals immortality of soul and

existence in a future life. Hence, without doubt, the doctrine of metempsychosis, which, from India where it was first conceived, spread to the rest of Asia and to Greece.

These works consider individual souls as emanations from the supreme soul of the universe, as a portion of the divine essence;—at the hour of decomposition they are reabsorbed into the bosom of God, as the rain-drop that falls upon the sand returns into the immense ocean, or, adopting the beautiful simile of the Vedas, "they are sparks that return to the immortal centre from which they were emitted."

Only the souls of those unsoiled in either heart or hand by sin or crime, meet and reunite, after shaking off mortality, with the divinity where the sentiment of individuality is lost in the general beatitude; while the guilty, after expiating their crimes in hell, undergo several migrations, and re-enter into the spiritual nature of Brahma only after being purified from their transgressions.

The soul that returns to animate a new body, says the Vedanta, loses its first form, and, like the rain-drop that traverses the air to give strength and life to the plant on which it falls, it penetrates the embryo-animal that it comes to animate and vivify.

As we see, the eternity of punishment is a dogma which, as we think with reason, Hindoo philosophers do not admit; crime, whatever it be, apart from successive migrations, may and ought to be expiated by chastisement until the purified soul may be judged worthy of boundless felicity by re-union with the Great Whole, that "spreads undivided, operates unspent,"—the soul of the universe.

Faithful echo of Oriential doctrines, Plato had the same ideas on the soul's destiny and the life to come; he considered it a ray from the supreme intelligence to which it should return, and the faculty of merging itself into the divinity

was regarded by him as the reward of purity — which he denied to the impure.

We may conclude from this rapid sketch, that the traces of Hindoo philosophy which appear at each step in the doctrines professed by the illustrious men of Greece, abundantly prove that it was from the East came their science, and that many of them, no doubt, drank deeply at the primitive fountain.

Is it posible more clearly to demonstrate the undeniable influence exercised by India over the rest of the world, and notably, on antiquity, by its language, its legislation, and its philosophy? It would, we think, require singularly robust and unintelligent powers of negation to dare maintain in the face of such resemblances, I may say, of such *fac-similes*, that Greece and Rome owe nothing to India, and that they attained the civilization which we know, by their own initiation, their own energy, and their own genius.

We readily admit that Rome was inspired by Greece, Greece by Asia-Minor and Egypt; why not, especially after the forcible proofs we have given, continue the same logical argument, and accept India as the initiatrix of ancient peoples? there is in it neither paradox nor ingenious speculative theory, but merely a truth which is making its way, which all great Orientalists have long acknowledged, and which will, we think, be rejected only by men of a certain party because too forcible an argument in favor of the identity of origin of the traditions and religious revelations of all peoples.

If India is truly the cradle of the white race, mothers of different nations that occupy Asia, a part of Africa and Europe; if in proof of this filiation we find, as well in antiquity as in modern times, the ineffaceable traces of this origin bequeathed us in her language, her legislation, her literature, her philosophic and moral sciences, does it not become evident that religious traditions, modified under the hand of time and the action of free thought, must have also

come thence? For they are the recollections that emigrant people preserve most fondly, as holy ground between the new and the old country, where repose the ashes of those ancestors whom they shall see no more.

CHAPTER II.

MANOU — MANES — MINOS — MOSES.

A philospher gives political and religious institutions to India, and is named Manou.

The Egyptian legislator receives the name of Manes.

A Cretan visits Egypt to study the institutions with which he desired to endow his country, and history preserves his memory under the name of Minos.

Lastly, the liberator of the servile caste of Hebrews founds a new society and is named Moses.

Manou, Manes, Minos, Moses, — these four names overshadow the entire ancient world, they appear at the cradles of four different peoples to play the same rôle, surrounded by the same mysterious halo, all four legislators and high priests, all four founding theocratic and sacerdotal societies.

That they stood in the relation to each other of predecessor and successor, however distant, seems proven by similitude of name and identity of the institutions they created.

In Sanscrit *Manou* signifies *the man, par excellence,* the legislator.

Manes, Minos, Moses, do they not betray an incontestible unity of derivation from the Sancrit, with the slight variations of different periods, and the different languages in which they are written — Egyptain, Greek, and Hebrew?

We have here the clue that should guide our retrospective researches through all ancient civilizations, through all revelations and religious traditions to their true Indian sources, in those myths and fables of every kind that surround the infancy of most peoples, and which history has *piously* recorded and thus authenticated, instead of denouncing and relegating them to the domain of poetry and of fiction.

With such aid have the ambitious subjugated and ruled the peoples in ancient times; with the aid of such recollections is their subjugation sought to-day.

Manou, as the convenient instrument of priests and Brahmins, became the starting point of the ruin and abasement of his country, stifled under a corrupt and egotistical theocracy.

His successor, Manes, in subjugating Egypt to priestly domination, prepared for its stagnation and oblivion.

And Moses, adopting with like success the despotic rôle of his precursors, could only make of his nation, so pompously proclaimed "The people of God!" a herd of slaves, well disciplined to the yoke, and constantly carried off into servitude by neighboring populations.

A new era arose — but the purified religious idea of Christian philosophy becoming soon *sacerdotalized*, its heritors issue from the catacombs to mount thrones, and from that moment apply themselves, without relaxation, to invert the master-principle, and to substitute for the sublime words —

"My kingdom is not of this world:" this other, which threatens to make its way,

"The entire world is our kingdom."

Let us beware; the times of Brahminism, of Sacerdotalism, of Levitism, in India, in Egypt, in Judea, present nothing to compare with the flames of the Inquisition, the Vandois massa

cres, or St. Bartholomew's, for which Rome made St. Peter's resound with a *Te Deum* of exultation!

Henry of Germany, Emperor and King, passing three days with his feet in the snow, his head bowed down under the vulgar hand of a fanatic priest, had no parallel midst votaries of Brahma, of Isis, or of Jehovah. Let us beware!

'89 came to give the signal of struggle between those who would make God's law their guide to liberty and progress, and those who profess to avail themselves of the laws of God to destroy both progress and liberty.

No weakness! Let us look back, and see if we would desire to end like the nations of antiquity.

Let us foster the faith that thanks God for the reason he has given us. Let us spurn the faith that would make of God an instrument to subjugate reason.

CHAPTER III.

WHAT THE LESSONS OF HISTORY ARE WORTH.

The author's indignant denunciations of the "Lessons of History;" — "The Grand Voice of History," — "The Impartiality of History," — &c., &c., however forcibly just, are not essential to the translator's purpose, and therefore omitted.

CHAPTER IV.

BRAHMINICAL PERVERSION OF PRIMITIVE VEDISM. — CREATION OF CASTES — *Divide et impera.*

Never did a civilization exist so especially constructed to brave ages, and to survive invasions of every kind, as the Brahminical Society still in effective operation to-day, maugre the loss of its ancient prestige and political power.

Whence, then, came those Brahmins who spoke a language the most beautiful and the most perfect, — who so penetrated, analyzed, investigated in every form the problem of life, as to leave nothing for innovation, either to antiquity or modern times, in the domain of literary, moral and philosophic sciences? — Whence came these men who, after having studied all, obscured all, reversed all, and reconstructed all, had come in final solution of the problem, to refer all to God, with a faith the most vital, and thereon to build up a theocratic society which has had no equal, and which, after more than five thousand years, still resists all innovation, all progress; — proud of its institutions, of its beliefs, and of its immobility?

We shall see that it was the model of all ancient societies, who copied it more or less literally, or rather who preserved the traditions borne to the four quarters of the globe by successive emigrations.

The Brahminical policy of investing themselves with the prestige of divine authority, has, of course, had constant imita-

tors, and with the world's history before us, we may safely say that since then God has been but a docile instrument in the hands of the priest.

It was the inflexible law, that from no consideration whatever, by no brilliant action or service performed, could the individual obtain release from the caste in which he was born, and hence, agitated by no suggestions of ambition, no hope of amelioration presenting itself to stimulate his energy, the Hindoo, whose every step, every act, from birth to death was checked, regulated by customs and laws, sunk into that life of dreams, of religious superstition, of fanaticism, and of materialism in which he still exists, and which still impels him to reject all change as an evil, all progress as a crime.

Unquestionably, the Brahmins thus prepared for themselves a nation easy to govern, powerless to shake off the yoke, and, even without energy to complain, they long enjoyed honors and devotion, riches and respect. But from the day when northern populations cast a jealous eye upon the riches and splendor of Hindostan, from the day when Mongol invasion led its flying hordes against them, in vain they tried to defend themselves, all their efforts were powerless to inspire for the struggle those people of whom they had made a herd of slaves, whom they had enervated to assure their domination. The Ichatrias alone marched to death, but without power to retard the fatal hour of common wreck. And the Brahmins, while in their pagodas, imploring a God, powerless to save them, saw the prestige of their name and their political power crumble away, thanks to the very precautions they had adopted to preserve them.

India has since been the classic ground of invasions, and its people have submitted without murmur to each newly imposed yoke, perhaps even they may have gladly assisted the overthrow of those high castes which had so long ruled them.

We read in the preface to a Treatise on Legislation by Narada, written by one of his adepts, a client of Brahminical power: "Manou having written the laws of Brahma, in one

hundred thousand slocas or distichs, which formed twenty-four books and a thousand chapters, gave the work to Narada, the sage of sages, who abridged it for the use of mankind, to twelve thousand verses, which he gave to a son of Bhrigou named Soumati, who for the greater convenience of men reduced them to four thousand."

Mortals read only the abridgment of Soumati, while the gods of the inferior heaven, and celestial musicians, study the primitive text.

"It is clear," adds Sir William Jones, "that the laws of Manou, such as we possess them, and which comprise but 2,680 slocas, cannot be the work attributed to Soumati, which is probably that described under the name of Vriddha-Manava, or ancient code of Manou, which has not yet been entirely reconstructed, although many passages of the book have been preserved by tradition, and are often cited by commentators."

It was above all important to the Brahmins that castes should never infringe the line of demarcation, to form a united people who might claim their independence. With this view they prohibited, not only marriages between different castes, but also all associations, all re-unions, of whatever nature.

They may not even pray, eat, or amuse themselves but with people of their own condition, under penalty of degradation and of banishment.

Manava-Dharma-Sastra, lib. x., slocas 96 & 97: — "Let the man of low birth, who lives by pursuing the occupations of the superior classes, be on the instant deprived by the king, of all he possesses, and banished."

"It is better to accomplish peculiar class functions defectively, than perfectly to fulfil those of another, for he who lives by pursuing the occupation of another caste, at once loses his own."

This prohibition affected Brahmins and kings as rigorously as those of low extraction. We can conceive that the necessity was still more urgent to guard against bad example coming from above.

Manava-Dharma-Sastra, lib. x., slocas 91, &c. : — "If the Brahmin makes himself a merchant of corn, instead of preparing it for his food and for oblations, let him and his descendants come again in the body of a vile worm, in the excrement of a dog."

"If he sells salt, or flesh, or lac, he incurs degradation ; if he sells milk, he sinks at once into the caste of the Soudras."

"If he sells other merchandise, less derogatory, at the end of the seventh day he becomes a Vaysias."

"The Brahmin should rather beg than reduce himself to the level of the artisan, by the slightest handiwork."

The same work — sloca 102, &c. : — "The Brahmin, who has fallen into distress, should accept from any one ; for, according to the law, it cannot happen to the perfectly pure, to be defiled."

"In teaching the Holy Scripture, in directing sacrifices, in receiving presents in these forbidden cases, the Brahmins commit no fault ; if they are miserable, they are as pure as water, or as fire."

"He who, finding himself in danger of death from starvation, receives food from, no matter whom, is no more soiled by sin, than is the subtle ether by mud."

"Adjigarta being famished, was on the point of destroying his son Sounahsepha ; yet did he render himself guilty of no crime, for he sought relief from famine."

The commentator Collouca-Batta says that Adjigarta bound his son to a stake to sacrifice him as a burnt offering to the Lord, who, satisfied of his obedience, arrested his arm. We shall recur to this legend, which will even find its place in Biblical beginnings.

"Vamadèva, who could perfectly distinguish between good and evil, did not become in the least impure, from having, at a moment when pressed by hunger, desired to eat the flesh of unclean animals."

"The rigid penitent Bharadwadja, alone with his son in a

desert forest, and tormented by hunger, accepted several cows from the humble artisan Vridhou."

"Viswamitra, who was a holy person sinking from want, resolved to eat the thigh of a dog, which he had received from a grave-digger."

We may see from these passages how strictly Brahmins were interdicted from all pursuits that might derogate from their prestige in the eyes of the multitude.

It was the same for kings and all the other castes; there was no crime equal to that of attempting to change the situation, punished in this world by degradation and infamy, and in the other by the migration of souls, defiled by this transgression, into the bodies of the vilest animals.

From this moment the brilliant civilization of India is arrested. Ignorance takes possession of the masses, who forgetful of their glorious past, dreaming only of sensual gratification, plunge into the most shameless corruption, encouraged by the priests to maintain their own influence.

And Brahmins reserved to themselves those ancient philosophic, moral and religious traditions, which became the privileged study of their caste, and a means of holding kings under their control by the double prestige of respect for religion and for learning.

For the simple and pure worship of primitive revelation and of the Vedas, they gradually substituted for the masses the adoration of numerous personages who, under the name of Devas, or angels and saints, were regarded, some as immediate agents between God and his creatures, others as Brahmins, who, after having lived in the practice of every virtue on earth, had gone to be absorbed in the Divinity.

Brahma, the pure Divine essence, had soon no more altars, and the prayers of mortals, to reach him, were to be addressed to those inferior beings whose images peopled pagodas and temples, and of which Boudha came later, to attempt the overthrow, by a reform not without analogy to that attempted by Luther in after times.

This was the most terrible blow struck at ancient Hindoo Society, the finishing stroke to that work of decay and decrepitude whose effects we shall soon have occasion to study.

The priest shut himself up in dogma and mystery, professing himself the sole guardian, the only dispenser of truth in matters moral and religious, and calling to his aid the civil laws, which placed themselves servilely at his disposal, banished freedom of thought and reason, bent all will, all liberty under faith, and finally conceived the famous adage, which has since made its sufficiently successful way: "That there was nothing more agreeable to God than to believe without understanding; to bow down without knowledge; than to bring to the temple's porch an intelligence void of that which constitutes intelligence — the rational belief of examination and comprehension."

We shall presently see Egypt, Judea, Greece, Rome, all antiquity, in fact, copy Brahminical Society in its castes, its theories, its religious opinions; and adopt its Brahmins, its priests, its levities, as they had already adopted the language, legislation and philosophy of that ancient Vedic Society, whence their ancestors had departed through the world to disseminate the grand ideas of primitive revelation.

CHAPTER V.

WHENCE COMES THE PARIA, THE SCAPE-GOAT OF THE EAST.

Ancient India, while recognizing the right of society to punish its members for faults and crimes committed against it, had not the same notions of that right as modern peoples, nor the same mode of application.

To Brahminical legislators, certain essential faculties of the physical and intellectual nature of man, could not be touched by this right without dishonoring the divine work; and in application of these ideas, which may not perhaps be studied without interest by thinkers and philosophers, they regulated all repression by a penalty.

Thus, powerless to control man's moral liberty, — that is, his faculty of thought, they equally forbid restriction of his personal liberty, as alike the work of God.

Hence arose a penal system, which, although it too had its influence on antiquity, was not adopted to the same extent, by all the nations of that epoch, and has wholly disappeared from modern codes.

The penalties applied by ancient Hindoo law posterior to that of the Vedas, are: —

1st. Death; 2d. Degradation from a superior to an inferior caste; 3d. Entire rejection from all caste; 4th. The bastonade and tortures; 5th. Purification and sacrifices; 6th. Fine.

The prison was wholly unknown to these primitive legislators, and consistently with their principle that the hand of man should stop where the work of God began, they only recognized the lawfulness of capital punishment in excessively rare cases, and almost solely for crimes affecting the very essence of their political institutions.

The bastonade and torture were applied to different crimes and transgressions, when partial or entire rejection from all caste did not appear sufficiently expiatory, because of special aggravating circumstances.

The same considerations equally regulated the application of pecuniary fine.

Purifications and sacrifices but applied to light faults, and which chiefly partook of a religious character.

The most dreaded of all these punishments was the complete exclusion from all castes — death, and the most fearful tortures were preferred to it.

Loss of caste was the loss of possession, of family, of friends, of all civil and political rights, not only in his own person, but also all descendants born after his condemnation.

Listen to Manou's denunciation of them :

"Those men marked with the brand of dishonor should be abandoned by their relatives, paternal and maternal, and merit neither compassion nor regard."

"We may not eat with them, nor sacrifice with them, nor study with them, nor intermarry with them, let them wander in misery on the earth, excluded from all social ties."

This casting out was either political or religious, and might be pronounced by the prince or his representatives administering justice and applying the civil law, or by the priest, the religious judge, delivering his sentence at the porch of pagoda or temple, in presence of the assembled people.

And as the guilty appeared before the civil tribunal to avow his crimes, so was he required to present himself before the religious tribunal, with a loud voice to make confession of his

transgression, that the priest might be enabled to proportion his punishment to his offence.

Let us bear this passage in mind to be recalled further on.

From this penal system, this entire rejection from all caste, springs the unhappy and forever dishonored being called the paria, who still continues, to Hindoos of caste, an object of insurmountable disgust, of reprobation which even the most enlightened spirits amongst them cannot overcome.

And that this dishonor might be indelible, that its victim might be unable to escape from it, by hiding his shame in a distant country, the guilty was branded with a hot iron, either on his brow or shoulder, according to the crime committed.

Water, fire, and rice were to be refused him by all men of caste, under pain of degradation.

Thus was formed within the nation another nation, reputed impure, and placed by the legislator beneath the most unclean animals.

It may require ages to eradicate this prejudice which, maugre suppression of ancient laws, civil and religious, has yet, we repeat, lost nothing of its force amongst the populations.

In the great towns of India, under the eye of the European who is glad individually to protect him, and to repair the neglect or the impotence of law, which has not yet dared to soften his situation, employed also as day-laborer in many industries, the paria may feel himself less miserable at present, his life will even be nearly undisturbed, provided he does not leave his *quartier* to join in the fêtes and festivals of the Hindoos. But in the country his condition is still intolerable and pitiable.

If he sees a priest coming towards him, let him promptly leave the road, and at ten paces distance prostrate himself in the dust, in sign of humiliation, or risk being beaten to death by the Brahmin's servants.

If he meet a man of caste he must kneel, without raising his head, without a look, until he has passed.

If he has neither food nor fire, let him seek or steal it. No

Hindoo house would open to him, no hand present him rice, or a brand from the hearth.

I have seen these wretched creatures, reduced by misery and famine to idiotcy, pale skeletons, scarce alive, in the shade of evening follow the course of a stream, or a desert path, in the hope of finding some dead animal whose possession he would moreover be obliged to dispute with jackals and birds of prey.

Unaccountably the paria is himself so persuaded that he is a degraded and inferior being, as never at any epoch to have sought escape from his condition by industry and accumulation of riches. It is probable that by such means he might, with time, have triumphed over the stigma with which he is branded, for gold is, in India, a sovereign god, worshipped with as much fervor as in Europe. Nothing could have been easier for the paria, however, than to have made the attempt by commerce with his fellows.

Many keep small shops in the open, where they retail, of course to parias only, their trifling necessaries of life: wood, cocoa, oil, rice, and curry-spices; however small, this traffic might be cultivated and enlarged; with prudence and economy the basket of rice might become a sack, the jar of oil a cask, the little bamboo stall a shop, &c.

Here would be, very surely, the beginning of a social revolution to the advantage of these unfortunates, which it will be long impossible to attempt by other means.

But the paria will never of himself find energy to engage in such a struggle, which, moreover, would but prepare a distant harvest, of which he could only profit in the persons of his desendants.

The one thought, the invariable rule, of this poor imbecile is, promptly to exhaust his stock of goods.

From the moment he has realized a sufficient amount to live for some months in idleness, free and content he goes to sleep in the sun, by the roadside or under the cocoa's shade, only disturbing himself from time to time to renew the betel which

he voluptuously chews, or to eat a little boiled rice from a plantain leaf.

When his funds are nearly exhausted, he will buy a new stock to retail as before, at the corner of a street, or on a market stone, until the hour for repose once more strikes for him.

Treated as were the Hebrews on the soil of Egypt and in the Middle Ages, the parias have had no Moses to resuscitate and lead them to liberty under more favoring skies, and they will never, by commerce and industry, become the Jews of India.

Such was the imposing penal system that enabled Brahmins to confine castes within the bounds traced for each, and to impose upon all, from fear of degradation, respect for their despotic authority.

We shall see what this organization bequeathed in turn to different peoples of antiquity, and what disastrous influences, for Egypt, Judea, and even for Greece and for Rome, had these divisions of caste, this repression by moral and indelible degradation of the guilty and his descendants, this constant predominance, in fact, over the peoples and the institutions of Upper Asia, of the egotist, despot, priest, of that cunning cultivator of the religious idea, by mysteries, prophecies, miracles, and lies.

" . . . Con simulazione, menzogne, e frodi,
Legano i cor d' indissolubili nodi."*

Divide, corrumpe et impera! Divide, Demoralize, and Govern!

Old device, transmitted by priests of Brahma to priests of Memphis and of Eleusis, to Levites, and to Aruspices, and which we may perhaps see rise triumphant over the head of

* "As with deceit and fraud and lies they make
Chains which the shackled spirit cannot break."

modern nations, to impel them towards decay and decreptitude, if we hasten not to efface it from the book of the future, and in the name of liberty erase the very name of priest from the vocabulary of mankind.

CHAPTER VI.

MANES AND THE PRIESTS—THEIR INFLUENCE ON EGYPT.

Egypt, from its geographical position, would necessarily be one of the first countries colonized by Indian emigrations, one of the first to receive the influence of that antique civilization, which has radiated even to us.

This truth becomes still more striking, when we study the institutions of this country, so constructed after those of Upper Asia, as to preclude other conclusion, and that the most obstinate prejudice must give way before the imposing mass of proofs that may be presented on the matter.

What I would charge myself especially to demonstrate is, the similitude of civil and political institutions of all the people of antiquity, the unity of idea in all; with India as initiatrix; as I shall, later, demonstrate the unity of all religious revelation, with India as the starting point.

What was the Government of Egypt, in looking back to its earliest times? Identically a copy of that of India, under the

inspiration of the same legislator, Manou, or Manes, whose laws had been preserved by emigrant tradition, and served on the new soil to found a society similar to that of the mother country.

This name of Manou, or Manes, we have already said, is not a substantive, applying to an individual man; its Sanscrit signification is *the man, par excellence*, the legislator. It is a title aspired to by all the leaders of men of antiquity, which was decreed them in recompence of their services, or which they assumed to themselves as an honor.

Thus, as we have seen, the first Manou, him of India, exercised on antique, the same influence as the Digest of Justinian on modern legislation.

Under the direction of this legislator, Egypt was naturally theocratic and sacerdotal; like India she had a worship and a hierarchy imposed upon her with the same severity, and with the same design of domination.

In the first rank appeared the priest, protector and guardian of all civil and religious truth, controller of kings and people, emanation of God, anointed of the Lord, irresponsible in all his acts, in fact above all laws, as he was above all men.

After him comes the king, who is allowed to reign on condition that he but governs by the inspiration and the counsels of the priest.*

Then lower, we find again, as in India, the trader obliged to aid the fortune of the two first castes, to pay for their luxury, their caprices, and their debaucheries; and, lastly, the artisan or worker, *i. e.*, mechanics, domestics, and slaves.

The priests reserved to themselves the exclusive knowledge of sciences. It was by physical phenomena which they alone understood, that they were able to work upon the spirits of kings and of crowds. They equally kept to themselves their sublime notions of God and the Trinity, the work of creation, and the immortality of the soul, leaving the mob to worship

* As well dramatized in our opera, "*Il Proféta.*"

monsters, statues, images, and, as still and always in India, the ox, which we know was also a sacred animal in Egypt.

How must these priests of Thebes and of Memphis, in the depths of their immense and sombre temples, which were also their palaces, have smiled with pity or disgust when obliged to tear themselves from their high studies or their pleasures to promenade in pomp, and to the great joy of a semi-bovine people, that bull Apis, which they had created God in the pride of their power, and of their scorn of the servile nation they overrode!

And what amusement must they have derived from the death of this bull, which they were obliged to replace, to maintain the dogma of his immortality!

How strictly did they for ages preserve the deposit of their knowledge, source of all their prestige! And by what terrible oaths must they have bound to themselves, those whom they consented to initiate!

As in Brahminical society, the Egyptian priests decreed the impossibility of rising above that class in which each was born, thus stamping their institutions with the same seal of inertia and immobility.

The penal system was the same, and repression exercised by degradation, that is, by partial and complete caste-exclusion.

From which equally arose an outcast race of parias, of whom we shall speak in a special chapter; for our opinion, enforced by the logic of facts, is, that from this race of parias and of outcasts sprang the Hebrews, regenerated by Manes, Moses, or Moïse.

The Egyptian priests, however, did not encounter a race of kings so pliant and so malleable as those of the Tchatrias, who never attempted to resist the authority of the Brahmins.

Whether that the vicars of Osiris at last became too exigeant, that the Pharaohs dreamt of an independence that flattered their ambition, that the hand of time desired to overthrow these senile institutions bequeathed by Brahminism, for the purpose of building up newer; after some ages of this sleep, from which

India has not yet awakened, Egypt found herself disturbed by the strife of priests and kings, who, calling together their partisans, disputed, at the point of sword and lance, a power which was simply the appanage of the strongest, and for long years the people saw themselves governed alternately by dynasties of warriors, or of priests, as decided on the field of battle.

Hence, doubtless, the disappearance of ancient Egyptian civilization from the world's stage. As in India, a theocratic government could only produce slaves, and so deeply rooted had become all the divisions of caste, that after the final triumph of kings they knew not how to break with the narrow traditions of the past, and regenerate their peoples, to lean upon them. They became, like Sesostris, wandering conquerors, carrying fire and sword into the territories of their neighbors, but incapable of founding anything; for the despotic power of an individual will always be powerless for the march of progress when each man of the nation is reduced to the state of a mere unit, instead of constituting an individuality.

You may build up blocks of stone, the astonishment of future ages, excavate lakes, turn the course of immense waters, construct gigantic palaces, train behind your triumphal car a hundred thousand slaves, the conquests of war; servile history will weave you crowns; the Brahmins, the Levites, and the priests, whom you will have gorged with honors and with riches, will chant your praises, present you to a prostrate people as an envoy of God, who accomplishes his mission; but for the thinker and the philosopher, for the history of humanity, and not that of dictators, you will have been but a mere stone of obstruction to that work of progress, by concord and by liberty, which is the end designed by God, and which each nation should strive to attain. You will have been but a brutal fact, come to show more clearly the weakness of human nature, and how the nations fall into decay.

Thus did ancient Egypt, after the fall of its theocratic government, sink, step by step, under the sway of priests and

kings, into ruin and oblivion; unprepared with a substitute, it had but to die.

So in collating these two antique countries, India and Egypt, do we see the same government, the same divisions of caste, the same institutions, produce the same results, and exclude these people from all part in the history of the future.

With such congruence before us, no one, I imagine, will appear to contest the purely Hindoo origin of Egypt unless to suggest that chance constructed in this country a civilization modelled on that of the extreme East, or, which would be still more absurd, that it was Egypt that colonized India, and Manou who copied Manes.

I can understand such an opinion being encouraged by people interested in denial, or ignorant of India. To them I shall merely reply: you have on your side but an affirmation and the stale objections which I have before heard, — "And who tells you that it was not India that copied Egpyt?" and you require that this affirmation shall be refuted by proofs leaving no room for even a shadow of doubt.

To be quite logical, then, deprive India of the Sanscrit, that language which formed all others; but show me in India a leaf of papyrus, a columnar inscription, a temple bas-relief tending to prove Egyptian birth.

Deprive India of all her remains of literature, legislation, and philosophy, which still there exist, preserved in the primitive language, and defying ages and profane hands — but show me what were the sources from which they were copied in Egypt.

Ignore, if you will, that great current of emigration by the Himalaya, Persia, Asia-Minor, and Arabia, of which science has recovered the traces. But show me colonizing Egypt, sending out her sons over the globe. What language, what institutions, can we discover to-day, that she has bequeathed to the world?

Do we not see that the Egypt of Manes, sacerdotal Egypt,

had institutions identical with those of India only in the first ages; that, forgetting, gradually, the tradition she had received, her kings shook off the yoke of priests, and that, from the time of Psameticus, she reversed the pure theocratic idea, to substitute for it the idea-Monarchical, which was thenceforth to govern the new civilizations? Do we not know that the divisions of caste were abolished under the Ptolemies?

Therein is the whole merit of Egypt, but it would be a mistake to assign to her others. She, first of antiquity, found energy to overthrow that government of the priest which had its birth in the extreme East, without, however, being able to escape the fall which its deleterious and corrupt influence had prepared for her.

Moreover, if we could allow ourselves to plunge into details; if we did not consider that those great similitudes of principles, which are the base of the existence of nations, sufficiently support the thesis we maintain, we could prove, with the greatest facility, that the unity of God, admitted by the priests of Memphis, that Knef, Fta, and Frè, who are the three demiurgic gods, the three creators *par excellence*, the three persons of the Trinity in Egyptian theology, are symbolic Hindoo importations; that the belief in animals, the ibis and the bull, for instance, are superstitions brought from India by a tradition of which it is it easy to follow the march; that matter, as the primitive atom, called Bouto by the initiated, and represented under the fecund form of an egg, is but a souvenir of the Vedas and of Manou, who compares the germ of all things to "an egg, brilliant as gold."

Let it suffice to have indicated these great points of contact, which, to us, explain ancient Egypt, by India and Brahminical influence, and logically raise, as far as possible, a corner of the veil that obscures and envelopes the cradle of all peoples.

CHAPTER VII.

MINOS AND GREECE.

The most irrefutable proof of the influence of India on Greece, is in the fact, on which we have already dwelt at length, that from the Sanscrit was formed the language of that country.

In fact all the names of fabulous and heroic epochs of gods and demi-gods, all the names of people that Greece has transmitted to us, are nearly pure Sanscrit. We may say, too, that the greater part of the words which compose this language and its syntax, have the same origin; and, if discussion should be raised on this ground, it would be easy for us to show that this assertion is simply a mathematical truth, which, as such, may boldly affirm and prove itself. We shall, therefore, devote but a few lines to the Cretan legislator, whose written work, indeed, has not reached us.

Minos is incontestibly of Asiatic origin; Greek history makes him come from the East into Crete, where the people, struck with his wisdom, besought his legislation. He then travelled into Egypt, of which he studied the institutions; Asia, Persia, and the banks of the Indus, saw him in turn interrogate their traditions and antique legislations; then he returns to give to the Cretans his book of the law, which was, soon after, adopted by all Greece.

It was probably after, and as a consequence of, these travels, that he received the name of Minos, of which, as we have already said, the Sanscrit root signifies *legislator;* and we conceive, that in consideration of his travels in Egypt and in Asia, and of his Oriental origin, we are safe in our association of him with Manou, and with Manes, and in expressing the opinion attested by facts, since he sought instruction at primitive sources; that he derived his inspiration from the works of Hindoo and Egyptian legislators; and that he held it imperative to assume the honorary title which the gratitude of peoples had decreed to his two precursors.

We cannot too often repeat that these words, Manou, Manes, Minos, and Moses, are not proper names, but significant titles borne by antique legislators, just as the kings of India bore the title of Tchatrias, of Persia that of Xerxes, and those of Egypt that of Pharaoh.

Contenting ourselves, then, with the proofs already given in the first chapter of this work, we shall not inquire whether the Greek feasts, pythonesses and mysteries of Eleusis, so skilfully handled by the priests, are identical, as is our firm belief, with the feasts, devadassis, and mysteries of Brahminism. Moreover, Greece, that was so largely influenced by Hindoo literature, language, and philosophy, quickly ignoring its fabulous origin, soon learned to laugh at its Olympus — the debauched gods of a superstitious tradition — and, as we have seen, to advance with a firm step in the way opened to it by the Sastras, to the conquest of untrammelled thought.

Had not Rome appeared, with her brutal invasion, to dry up the energy and the life of this admirable country, long since had all those problems of progress and liberty which have not yet ceased to agitate Europe with revolutions, been solved by the sons of Hellas, by those descendants of free and primitive Hindoo society.

Although the family of the Eumolpides, priests of Ceres, who were apparently a caste of Levites, had also enjoyed great influence in Greece at an early period, it does not ap-

pear that they ever succeeded in confiscating to their own profit the government of the nation; and to that fact, chiefly, must be attributed the considerable development of human thought on this narrow soil, which had succeeded in establishing, at home, the reign of democracy and of liberty, at an epoch when all political and religious despotisms joined hands to enslave the world.

We know, in fact, that from the fall of Hippias, until the time of the Macedonian and Roman conquests, Athens affords modern nations the example of a popular government, in which liberty had brought to perfection all the glories of literature, of philosophy, and of arts.

The citizen, by universal suffrage, elected his archons, his magistrates, his functionaries; the right of peace and of war, the legislative power, the discussion of all the great interests of the republic belonged to the general assembly of the people, to which every free man brought the aid of his word and his vote, under penalty of forfeiture of his rights.

It was the first appearance in the world of the national idea, substituted for that servile obedience to the caprices of a master, which had until then governed societies.

India groans and dies under the priest, Egypt, inheritor of this tradition, ends by overthrow of theocracy, to cast itself into the arms of kings, and Greece, remembering the East, and the sacerdotal dominations which she had rejected, to expand herself on a freer soil, makes another stride of progress, and, replacing the slave by the citizen, institutes the government of the nation by the nation.

Hence was born the modern spirit.

Thus these first Hindoo emigrations by the South, after long subjection to revelation and the priest, had, step by step, effected their overthrow, and a commencement of progress by independence and by reason.

Why was it that the second stream of emigration by the Himalayas and the plains of the North, which brought into Europe the Scandinavian, Germanic and Slave tribes (no do-

retarded by the aridity of soil and the rigors of a new climate), could not so rapidly attain civilization as the nations of the South, and swooped upon them, one fine morning, to destroy them?

Wild children of the forests, worshippers of Odin and of Skanda, these people had retained the legendary souvenir of their origin; their songs and their poems, full of Oriental traditions, spoke to them of restoration to their cradle lands and cloudless skies, and, in their search of Asgard, the city of the sun, they encountered Rome, — and the ancient world disappeared.

And the new world slept for more than fifteen centuries under a domination not less sacerdotal, not less tyrannic, than that of antiquity, before recovering the grand souvenirs, the grand social and political truths bequeathed it by Greece.

CHAPTER VIII.

ZOROASTER AND PERSIA.

The name of the reformer, who came to play in Persia the part of Celestial Messenger, is, in Persian, Zerdust; in Zend, Zertochtro; in Pehlvi, Zaradot. These different expressions are but variations of the primitive name, which is, in Sanscrit, Zuryastara (who restores the worship of the sun), from which

comes this name of Zoroaster, which is itself but a title assigned to a political and religious legislator.

As his Sanscrit origin sufficiently indicates, according even to the testimony of history, Zoroaster was born in Upper Asia, that is, in India. After having passed the greater part of his life in study of the religion and the laws of that country with the Brahmins, who had initiated him, being doubtless of the same caste as themselves, his travels led him into Persia, where, encountering the most superstitious practices, he undertook to reform them, and to endow that country with a religion more comformable to morals and to reason.

Zoroaster was, without doubt, a fugitive from the pagodas and temples of India, who, wishing the people to profit by the truths and sublime knowledge which the priests reserved exclusively to themselves, but fearing their power if he preached in India, sought a country less immediately under their control.

Arrived at the court of the kings Gouchtasp and Isfendiar, he opened their eyes to means of withdrawing themselves from the influence of Brahmins, from whom they held their investiture; and, thanks to this clever temptation, having gained them to his cause, he was permitted to preach the new doctrine, and to submit to his laws the entire of Iran, even to the Sind (Indus); that is, to the very frontier sanctuary of Brahminical power.

So, Luther, afterwards, by showing the German princes the possibility of shaking off the despotic and capricious yoke of the popes, enrolled them in the camp of reform.

Only, the great monk of Wittemberg, instead of striking the imagination of the peoples, like his predecessors, by prodigies and wonders, instead of presenting himself as a celestial envoy, trusted the success of his mission to appeals in the name of reason. Doubtless, had he lived some years earlier, he would have been obliged to surround himself with a halo of mystery, to impress the crowd — only raising the veil to the initiated few.

So certain is the Hindoo origin of Zoroaster, that histor

itself informs us that the Brahmins, furious at the desertion of this false brother, who had aimed the first blow at their power, summoned him to appear before them to explain his schism; and that, failing to entice him into the trap, they marched at the head of a powerful army, from Eastern to the re-conquest of Western India (Iran), which had withdrawn itself from their dominion. Defeated by Zoroaster, they were constrained to retire, and leave him to pursue the new work in peace.

In his teaching, Zoroaster innovated little upon the Brahminical system. He divided the people into castes, at the head of which, and above kings, he placed the Magi, or priests, regulated public and private life, and, finally, adopted a penal system similar to that which we have seen establish itself in India and in Egypt. His religious reform was only such in this sense, that rejecting the many superstitions into which Hindoo priests had allowed the multitude to sink, he instructed all in the religious principles of the Vedas, that is, the unity of God in the Trinity.

He gave to the Divine essence, *par excellence*, to the creative power, the name of Zervane-Akerene.

To the presiding principle of preservation, he gave the name of Ormuz. To that of decomposition and reconstruction, the name of Ahriman.

It is exactly the Hindoo trimourti (trinity), with their symbolic attributes and rôle in creation.

Zoroaster did not extirpate all the superstitions, which he, perhaps, intended to overthrow; freethinker at first, he soon found himself in advance of his age, and that the populations were not ripe for such institutions as he had conceived. Each reformer, also, has always, unhappily, a train of disciples behind him, whose personal ambitions intervene to retard advance, and modify primitive principles.

The Magi soon became an initiated class — a monopolizing class, like all sacerdotal castes. Class-divisions assisted them plausibly to bend the people to their authority, and, as in India, as in Egypt, mysteries, sacrifices, processions were needed for

the people who would no more than those others, have compre hended a worship free from all pomp and charlatanism. Hence those monstrous hecatombs, those gigantic festivals of the Sun or of fire, of which antiquity so long retained the recollection.

The disciples of Zoroaster, in their profusion of legends of the Master, relate that one day, as he prayed in a high mountain in the midst of thunders and lightnings that divided the heavens in all parts, he was taken up into heaven, and saw Ormuz, face to face in all the éclat of his grandeur and his majesty, and received from him the divine instructions which he was, later, to reveal to man.

When Zoroaster returned to earth he brought with him the book of the law, called Nosks, which he had written under the direction of the Supreme Being.

This book is nothing else than a recollection of the Vedas and of the sacred books of the Hindoos, which, in his youth, Zoroaster had studied with the Brahmins.

Thus the influence of India on Persia and in all the countries of Sind, has all the authentication of historic truth. Here tradition, less obscure than in Egypt, to all the proofs drawn from similarity of religious and political institutions, adds the testimony of a history of those far back times in which we may follow the traces of Zoroaster from India of the East, to India of the West, from the banks of the Ganges to the banks of the Indus.

Do we now understand how all these Hindoo traditions, escaping from the great focus by Arabia and Egypt, Persia and Asia-Minor, were able, with modifications, to reach Judea, Greece, and Rome?

In concluding this chapter, let us remark that Zoroaster, like his predecessors, Manou and Manes, assigned himself midst the people he came to rule or regenerate, a celestial origin and a celestial mission.

CHAPTER IX.

ROME AND ITS CASTES.

The Asiatic origin of Rome and her institutions is a truth scarce requiring demonstration.

Italus, says the legend, flying from Asia-Minor with the vanquished Trojans, after the fall of Troy, came to establish himself upon the soil of Italy, and gave it his name. Some Greek tribes, from the same cradle, afterwards aided the colonization.

It might be said that we here offer proofs borrowed precisely from those fabulous and heroic epochs which we profess to explode; the answer is easy. Maintaining that these fabulous and heroic times are but Hindoo and Asiatic traditions, admitting them as the souvenir of a common origin, it becomes, we conceive, a *bonne fortune* for our theory, to find, at every corner of the colonized earth, the legend that makes the colonist come from the East. And if of this legend are begotten customs and institutions, still better establishing that affinity and that origin, have we not a right to maintain that we have established the matter as completely as possible?

We have seen that Rome was indebted to India for her grand principles of legislation. If the Latin, as well as the Greek, is also, as modern science admits, derived from the Sanscrit; if, as is incontestible, the Roman Olympus is but an emanation of the Greek Olympus, which itself had its birth in the mysteries

of India, of Persia, and of Egypt, what more shall we say to render the truth more true?

Had not Rome her castes, like the more ancient nations, her predecessors? And if those divisions were less important, and more easily subverted, ought we not to attribute that result to the infiltration of younger blood on a richer soil, producing the necessaries of life, doubtless, with less facility; but, for that reason, requiring more labor and more energy?

Does not this constitution of the Roman people, as priests, senators, patricians, and plebeians, represent a feebler image of Hindoo society? Was not the impossibility of rising from an inferior to a superior class, equally decreed? Do we not perceive, in fact, at the very beginning of this new civilization, the same programme of domination by the systematic subjugation and degradation of the masses?

And if we ask whence Rome could have acquired the idea of these institutions, we find that she sent her sages and her legislators into Greece, Egypt, and, no doubt, even to Asia, to explore the great focus of the enlightenment which from the East had radiated over the entire ancient world.

At this time the senile traditions of Brahminism were everywhere in decay. Boudha, it is true, had been expelled from Hindostan, but he had given the followers of Brahma a blow, from which they were not to recover. Zoroaster was revolutionizing Western India and Persia. To the Sacerdotal era in Egypt had succeeded the Monarchic period, and Greece, repudiating her cloudy past, was preparing her Republican institutions. Obviously, the attempt made at Rome to regenerate this state of things, by the power of priests and of certain privileged classes, could but result in a succession of struggles and civil wars, to end, soon or late, in a social and political equality, which the people had already began to dream of and to desire.

In vain did the higher classes, to preserve their power, dazzle the eyes and employ the energy of the populations with wars and conquests; they were obliged to give way, and

gradually bow to the freshening breeze that threatened to destroy them.

But, if social divisions were abolished, or their influence paralysed, not less did the ineffaceable signs of primitive Oriental tradition remain in customs and laws which retain even amongst modern nations the stamp of their origin.

We shall not protract these reflections. Moreover, does not Latin loudly proclaim its Sanscrit parentage? And have we not already, in our preceding chapters on legislations, demonstrated the direct and preponderating influence of India on this country?

CHAPTER X.

COMPARISON OF PRIVATION OF CASTE IN INDIA, WITH THE CAPITIS MINUTIO (DIMINUTION OR PRIVATION OF CIVIL RIGHTS) IN THE LAWS OF JUSTINIAN, AND THE CIVIL DEATH (MORT CIVILE) OF THE CODE NAPOLEON.

We have seen the Hindoo priests, after the fall (which was their work) of Vedic civilization, institute for the security of their power, and with the design of imbuing their victims with salutary fear, this terrible penalty of rejection, partial or complete, from all caste, which placed the unhappy delinquent below the brute, since not the faintest social relation could be

held with him without incurring degradation, and sinking to his level.

Even the ties of family were broken; the children of the outcast became orphans, they were relegated to a tutor; his wife became a widow, and might re-marry if of a caste in which second marriage was not prohibited; his succession failed; and, finally, if he happened to be killed, the civil law touched not his murderer, who had simply to perform the religious ceremonies of purification, because *he* had been defiled by contact of a paria.

From the soil of India, its birth-place, this institution of theocratic despotism quickly passed to the other countries that adopted it, in their turn, as an admirable instrument of domination; and thus did *the interdiction of water and of fire* come to be considered throughout antiquity a just and salutary penalty.

A modification, it must be stated, was, however, introduced into the exercise of this severe repression.

Thus, while in India, the capricious and arbitrary power of the priests, or of the king, pronounced the sentence of expulsion from caste, for faults as well as for crimes; for religious as well as for social offences; the different nations of antiquity tainted by Hindoo influence, confined the application of this penalty, in its extreme severity, to political and religious crimes, treasons, and conspiracies against all authority.

Crimes and offences against the person were subject to other laws.

This exception, however, did not include Egypt, which retained this practice in all its rigorous and arbitrary application, and it is easy to see the reason why.

After India, it is Egypt that exhibits to us the most painful example of stolid demoralization and abasement of the people, who, deprived of all social and political rôle, deprived in some measure of the faculty of thinking, because deprived of the privilege of knowing, of acting, and of speaking; denied all initiative, their hours defined for refection, repose, and prayer, were long but docile instruments — producing machines to

satisfy all the caprices of the small number of the elect, who elected themselves by aid of the religious idea, of terror and of lies.

Zoroaster, while retaining this penalty, ordained that it should only be applied to great offenders in the eyes of God and of men, and made it almost exceptional. In Greece (under the name of Ostracism, it but applied to men whose political influence was feared), interdiction of fire and water was scarce ever pronounced, except as *temporary*, and it does not appear that any special laws regulated its application.

Rome, after the example of India and of Egypt, ordained this mode of repression in its written law, under the name of *Capitis Minutio;* and, as the Oriental legislator Manou had admitted the partial or complete rejection of caste, so Roman legislation ordained degrees of this penalty: these were the great, the middle and the lesser *Minutio Capitis.*

By the first the citizen was deprived of all social and political rights; of all rights of family; and placed in the same situation as the Egyptian and Hindoo—rejected from all caste.

Water and fire were prohibited in the same form, and as rigorously as Manou interdicted rice, water and fire.

He was not even allowed the resource of serving as a slave; and to kill him was not a crime.

By the second, all the rights of father and of master were suppressed; he had no longer any control over his children, who were emancipated by the fact, and his succession divided amongst his heirs.

As to the third, or lesser *minutio capitis*, it but excluded the condemned from the magistracy, and from the service of the republic, leaving intact his paternal authority and the free disposition of his property.

Thus adopted into the written laws of Rome, this provision became, as we see, a penalty of common law.

These barbarous modes of repression by personal degradation, by ruthless robbery of all that which constitutes the very essence of the life we hold from God, were of Eastern growth;

and I am not in the least astonished to see the priests of Brahma and of Osiris inventing such ignominies. That Rome was influenced by and followed the rule of the ancient world, I do not think a sufficient reason for denouncing her, but I feel a thrill of indignation when I see that our modern legislators had inscribed in our codes this rejection of caste, this *capitis minutio*, had prescribed, in fact, this civil death.

Civil death! Will it be believed that scarce fifteen years ago, the victim of this penalty, like the paria of India, had no longer on earth either wife, or children, or relations to articulate his name, to retain some little affection for one so unblest, and permit him, in default of hope, in the depths of his cell, to live a little upon memories? Will it be believed that his wife was permitted to re-marry, and his children to divide amongst them his spoils?

And '89 had passed over without daring to touch this hideous bequest of antiquity, preserved by that sacerdotal and fanatic middle-age, that sought to re-erect in Europe all the despotisms and all the degeneracies of Brahminism, by the divisions of castes, and domination of the priest.

Honor and remembrance, in the name of the peoples, in the name of humanity; honor and recollection in the history of painfully conquered progress, honor in the name of eternal justice, to the sovereign influence that in 1853 erased from our codes this odious relic of antique immorality and corruption!

We have said that in India, civil death, the complete exclusion from caste, was pronounced either by the judge for purely civil, or by the priest for religious offences. It was certainly necessary for Papal Rome, when in the middle ages attempting the *rôle* of Hindoo Brahmins, to appropriate such customs; the instrument fitted her hand too well, and she would have invented, had she not inherited it from her illustrious *ancestors*.

Excommunication was nothing else than a weapon of despotism picked up in the pagodas of Brahma, for the subjugation of peoples and of kings, and for triumph of the priest. We have seen it at work, in the middle ages, cursing peoples in

their posterity — anathematizing kings in their dynasty. We have seen Savonarola die at the stake for having exposed the disorders of Alexander VI., and the pious Robert, of France, abandoned by his friends and his most faithful servants, obliged to bend the knee under the hand of a religious fanatic.

We have seen human hecatombs on the burning piles of faith, and the altar reddened with blood.

Ages have passed away; we are but wakening to progress of free thought. But let us expect struggles without end, until the day when we shall have courage to arraign all sacerdotalism at the bar of liberty.

CHAPTER XI.

THE DEVADASSIS, VIRGINS OF THE PAGODAS. — CUSTOMS PRESERVED BY ALL ANCIENT WORSHIPS. — THE PYTHONESSES AT ATHENS. — THE PYTHONESS OF ENDOR. — THE VESTALS AT ROME.

We shall be brief on the points for consideration suggested by the matters of this chapter, which would easily open the door to elaborate study of all ancient worships. It is scarce necessary to say such is not our object.

After having, to the best of our ability, proven the influence of India on all antique society, by its legislation, its science, moral and philosophic; proven that the impotence, the degra-

dation, and the fall of ancient civilization, had no other cause than corruption of the religious idea by those especially who ought to have presented it to the peoples in all its divine purity; after having demonstrated the identity of origin of all the nations of the white race, by the unity of idea of all the great principles that pervaded the ancient world; we would now simply intimate that in farther examining these principles, in studying them in all their relative details, in all the results they produce, we shall find the same points of contact, the same points of logical resemblance, betraying, maugre the conceptions of different peoples who organized and necessarily modified those details, a filiation that ascends to the remote myths and legends of the Hindoos.

The Devadassi, in primitive times, were virgins attached to the service of pagodas and temples, and whose functions were as various as they were numerous. Some tended the sacred fire that burned day and night before the symbolic statue of the Holy Trinity (Trimourti) — Brahma, Vischnou, and Sivi. Others, on the days of procession, danced before the car or ark, which carried through the villages and the country, either the statue of this Trinity or those of the three persons composing it.

Others again, in the wild delirium produced by an exciting beverage, of which the Brahmins have not yet lost the secret, uttered oracles in the sanctuaries, either to fanaticise fakirs and sunniassys (holy mendicants), or to extort from the amazed people, abundant offering of fruit, rice, cattle and money.

There are others, whose mission is to sing sacred hymns of rejoicing and happiness at family sacrifices and festivals, and to bring back to the Brahmins, their masters, presents of every kind, which each individual is bound to give them. Their presence was also necessary at those funeral ceremonies which religion required each son to accomplish at the death, and on each recurring anniversary of the death, of his father and of his mother.

Kings, on the eve of a battle, or of any other great event,

consulted those who received the revelations of the Divinity, and piously followed their oracles, which always thus commenced:

"O Great King Douchmanta! whose power is known to the whole world, thou shalt give to the Brahmins fifty elephants with trappings of gold, two hundred oxen that have not yet borne the yoke," &c.

Or otherwise:

"O Great King Vaswamitra! thou whose riches would fill the immense ocean, wouldst thou have a son as great and as magnanimous as his father, make an offering to the Brahmins of unsurpassable splendor," &c.*

Briefly, gratifications for the Brahmin, presents to the Brahmin. Give, give, for the race is insatiable.

Needless to say that the great King Douchmanta, or Vaswamitra, promptly ruined himself to satisfy the divine command.

These Hindoo customs doubtless accompanied emigrations, and to them should be attributed the employment of women in all the mysteries of antiquity.

The consecrated virgins of Egypt, who danced before the statues of gods, the pythonesses of Delphi, the priestesses of Ceres, who delivered oracles, the vestals of Rome who tended the sacred fire, were but heirs of the devadassi of India; absolute identity of rôle and of attributes, render any other conclusion impossible.

This tradition of the woman, virgin and priestess, is so much an Oriental importation, that we see all the nations of antiquity reject it as they gradually emancipate themselves from superstition and mystery. If, then, it appears but a legacy from the primitive cradle, nothing more natural than to retrace it to the country whence departed the colonizing tribes.

* "O great people of England, whose wealth is only surpassed by your credulity, give to the Chief Brahmin of London one million sterling, one crore of rupees!" And thus does the most audacious Brahminism of the East pale before its unflinching representative of the West!

No more than other people of antiquity, could the Hebrews escape beliefs, then general; and the Bible informs us, that Saul, on the eve of the battle of Gilboa, went to consult the Witch of Endor, who made the ghost of Samuel the Prophet appear to him.

We may argue, discuss, deny, but we dare assert, shall not disprove this influence of India on the world, which reappears at each step, in great principles, as in the details of their application.

Very certainly, these devadassi, these pythonesses, these consecrated virgins, and these vestals, were, in antiquity, as in India, but one more means of domination — but a fraud added to all the others, to attract to the temple an impure current of pious gifts and of rich offerings.

CHAPTER XII.

SIMPLE RETROSPECT.

We have done with this rapid review of the influence of India and of Brahmanism on ancient civilization.

We have explained this influence on one side, by emigrations implanting on the different soils they came to colonize, souvenirs of their language and of their primitive social and religious institutions; and, on the other, by the sages and the legislators, who, to complete their studies, all went to the East, to seek out the origin of all science and of all tradition.

Everywhere we have seen at the head of each newly formed society, the disastrous influence of the priest, begetting despotism the most unenlightened, subjugation of the people, and corruption the most flagrant.

We have shown the ancient world, maugre its vestiges of independence, ending, like India, of which it was an emanation, in an early old age, and a decrepitude which had their origin in the superstitions of the masses, from perversion of the religious idea.

All sublime truth on the Unity of God, the Trinity, and the immortality of the soul, were withheld from them by the Brahmins and priests, who would have blushed to believe all the superstitions which they themselves had engendered in the multitude to secure domination for their caste and their adepts.

Zoroaster doubtless intended to popularize these sublime notions, but he was cast off by his followers, and his reform only ended in a new consecration of sacerdotal power.

Boudha, too, who had preceded him, although expelled from India for his independence of thought, afterwards became, similarly, in Thibet, in China, and in Japan, a symbol of subjugation and intolerance.

These reformers were in advance of their age, and their men were not yet born.

In the course of this work, we shall study the procedure of Moses and of Christ, which we shall explain by that of Christna, the greatest of philosophers we venture to say, not only of India, but of the entire world.

If we have succeeded in proving that entire antiquity was, by language, usages, customs, and political traditions, but an emanation from India, who, then, will dare to cast the stone at us if we are forced, logically and fatally, to maintain, and to prove, that in India must be sought the source of primitive revelation, and of all religious traditions?

What! this people who so deeply stamped their traces on Persia, Egypt, Greece, and Rome, who gave these countries

their language, their political organization, their laws, would not equally have imported the religious idea?

What! the Greek, the Latin, the Hebrew, may be born of the Sanscrit, and the ablation stop there? That is inadmissible.

As Braminism implanted on these different soils all the superstitions, with the aid of which it had deluded and bowed the masses to its yoke, so did Manou and Manes bring with them the pure primitive traditions, the traditions of the Vedas, which they reserved for the priests, the Levites, and adepts, and which inspired the two philosophers to whom we owe the foundation of Hebrew and Christian societies.

We shall see whence Moses exhumed his Pentateuch, that is, the first five books of the Bible, of which he is considered the author, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

When we shall have thus cleared the way, in proving that Hebrew civilization was, like all others of ancient times, but a reflection of India, a souvenir of that common parent, we may be permitted, without fear, to examine the rôle played by the Christian philosopher, who, in retaining Hebrew tradition, purified it by aid of the *morale* of Christna, the great Hindoo reformer, which he had no doubt been able to study for himself in the sacred books of Egypt and of India.*

What more natural, more simple, and more logical, than our conclusion, from the moment we energetically deny all revelation, as opposed to good sense, to reason, and to the dignity of God; from the moment we relegate all incarnations, to the domain of fable and of romance?

Ought we not to inquire if some common bond does not unite all peoples; if, in fact, in the history of past civilizations, all conquests of thought have not been connected with each other?

Have not the nineteen centuries of our modern era supported

* As probable as M. Renan's romantic picture of the youthful Christ, on the heights of Nazareth!

each its successor in their advance? Has not each forward step leaned for support on something already effected?

The inquirer, who, three thousand years hence, when other peoples have been born and other civilizations have succeeded ours, shall proclaim this truism of to-day, will but accomplish for our epoch, a reconstruction such as this work desires to effect for ancient times

PART SECOND

MOSES OR MCÏSE AND HEBREW SOCIETY.

CHAPTER I.

REVELATIONS — INCARNATIONS.

At the opening of our Second Part, it becomes indispensable to proclaim our absolute rejection of all revelations, as well those of Manou, of Zoroaster, and of Manès, as that of Moses; as well those of Christna and of Boudha, as that of Christ.

The grounds of this rejection are easily stated.

God, in creating, gave to matter, to *physical nature*, final laws, which he neither can nor will change. In creating the soul, the intelligence, *moral nature*, in like manner he subjected it to unchanging principles, which it would neither become his dignity nor his wisdom in the least to modify.

He implanted in the conscience of free and responsible man, sublime notions of immortality in another life, of the merits and demerits of good and of evil, gave him to understand that

the hand of an Omnipotent Being governed the world; then left his creature free to accomplish his mysterious destiny here below.

Such is the conclusion of my reason, of that reason which is the gift of God himself. But I at least there find a unity of design, of eternal wisdom, in physical and moral nature, which contents me, and which I can comprehend.

For me there is no other revelation.

Manou, Christna, Boudha, Manès, Zoroaster, Moses, and Christ, who all claimed divinity or divine missions, were but men, who, the better to impress the masses, skilfully concealed their origin, and availed themselves of the aid of prodigies and mysteries.

You are content to accept Moses as a prophet, and Christ as of divine origin:

But do you then forget

That Egypt accepted Manès?

That Persia recognized Zoroaster?

That India deified Manou and Christna?

That Thibet, Tartary, China, Japan, worship Boudha?

And that, at your very door, a portion of Europe, of Asia, and of Africa, at this moment bow down to Mahomet?

Do you, then, forget that all these people, who form an immense majority against you, reject your prophets, and your celestial envoys, with as much contempt as you reject theirs?

Who are you, then, to declare yourselves right, and them wrong?

I chance to be born here or there; chance then is to decide the truth or falsehood of my beliefs.

Here God will receive my prayer; there he will reject it.

Ah! how man has succeeded in making his god after his own image, with all his weaknesses, all his imperfections, placing him in the van of all ambitions and all intolerances.

And, in the name of supreme wisdom, and supreme justice, we make nations of Brahmins and nations of Parias; to those we open future rewards, to these we refuse them. Faugh!

if social and political ideas have advanced, for religious ideas we are still in Brahminical times.

And this is why I reject revelations — cause of all human dissensions, of all religious wars, of all the hecatombs, and of all the burning piles of sacredotal despotism.

Revelation is belief in God, knowledge of good and of evil, and faith in immortality, and conscience is the instructor.

All beyond is but superstition invented by the priest to cloak his despotism.

As to incarnation :

Had I been born in India, I should believe in that of Christna ; if born in Japan or China, I should believe in that of Boudha.

Born in Europe, must I believe in that of Christ ?

No ! I make of God a grander and more venerable image ; this mortal envelope, maugre all the explanations of poetry and of legend, is worthy neither of his prescience, nor of his wisdom ; and I leave to those who dare, the profanity of thus dishonoring him.

Christna, Boudha, Christ, all played a human rôle, and God has judged them, as all, according to the good they accomplished.

It is just, however, to state that neither of these men appears to have claimed divine paternity. Remarkably they all passed on, affording to peoples the instruction of their example and teaching, without giving their doctrines the durable form of written records, leaving to their disciples the care of preserving their lessons.

I can readily believe that successors more cunning than their master, made of him a god, to smooth their own way, present themselves to the people as celestial messengers, and thus sanctify their ambitious pretension.

And this is why I repudiate all incarnation.

Was it not in its name that, equally at the four corners of the globe, in India, China, and Europe, blood was spilled and burning piles erected ?

Ah ! if God could ever have had an idea of incarnating him-

self, it would have been at those cursed epochs, when torture reigned in his name, that he would have come to chastise the butchers who veiled themselves under his law!

The nations have gradually accomplished their social and political revolutions; it remains for them to effect their religious emancipation.

CHAPTER II.

ZEUS — JEZEUS — ISIS — JESUS.

[On the principle that no authority, whether of Jove or Jehovah, can make truth untrue, nor heaven itself make iniquity just, we omit the author's critical etymologies, in identification of the above four names, to proceed with his facts, and conclusions from those facts.— *Translator.*]

Zeus, in Sanscrit, signfies God, supreme; it is the epithet of Brahma — non-operating, unrevealed, before creation. This name expresses in itself all the attributes of the Supreme Being, Brahma, Vischnou, Siva.

This expression of Zeus was accepted, without the slightest modification, by the Greeks. For them it equally represented God in his pure essence — in his mystic existence; when he awakes from his repose and reveals himself in action, the Su

preme Being receives, in Greek mythology, the name of Zeus-pater, that is, Jupiter, God, Father, Creator, Master of Heaven and of Men.

The Latin, adopting this Sanscrit and Greek word, Zeus, makes but a slight written modification; and the name of Zeus becomes Deus, whence we have ourselves derived our expression of *Dieu*, with a signification identical with that adopted by the ancients.

God is, in fact, in the Christian idea, the name of the Symbolic Being, uniting in himself all the attributes of the three persons of the Trinity — Father, Son, and Holy Ghost.

Assuredly I do not invent either the affinities of names, or of historic facts, either the identities of civilizations, or the similitudes of language which lead me to discover in the East and in India, the cradle of our race. I desire to be logical, and never attempt to consider a fact in its isolation, to explain it by itself, or by chance, and to shew that if man descends from man, the fatal corollary of this truth is to make nations emanate from other nations, more ancient.

There is here, I repeat, no new system; it is but the logic of reason applied to the logic of history.

I cannot too much insist upon this: every one admits modern imitations of the ancients, whom they suppose to have lighted the torch of primitive civilization. Well, soon or late we must make up our mind, and admit that antiquity copied India more servilely than *it* has been copied by us.

We must be content to mitigate our unequalled admiration of centuries, and those men who are continually presented to us as models, who have had only imitators and knew no precursors. No doubt they gave a brilliant *éclat* to the primordial light they had received from the East; but that *éclat* should not be permitted to ignore percursor civilizations.

It is scarce a century since India became revealed to us. Very small is the number of those who have had the

courage to explore, on the soil, the monuments, the manuscripts, all the boundless treasures of its first ages. Some have devoted life to the study of Sanscrit, and sought to popularize the taste in Europe.

The harvest surpassed all expectation. But what does not yet remain to be discovered, to be revealed! We have recovered the primitive language, that, perhaps, murmured by the first man; some translated fragments have come to inform us that the unity of God, the immortality of the Soul, that all our beliefs, moral and philosophic, were not merely of yesterday's growth; the obscurity of the past begins to disperse. *En avant*, then! always forward; and research will at last make the light so clear as to preclude denial.

But for that we must advance as to the conquest of the exact sciences, shut the door against dreams, idealism, and mystery, receive only as axiom, God and reason, and be persuaded that the civilizations that preceded us on earth did not die out without bequeathing to their successors the influence of their ideas and of their examples.

Whenever I meet this subject, I stop to investigate it farther, thoughtless of the reproach of tedious repetition, which these *hors-d'œuvres* may bring upon me.

I would not present myself defenceless, to the criticism of ignorance and party spirit, and I desire to exercise unquestionable good faith, in developing the rationalist opinions that have pervaded this work.

Writing for the decided partisans of free judgment and reason, I say to them loudly:

If you believe in the mysteries of Isis in Egypt, of Eleusis in Greece, of Vesta at Rome, in burning bushes, and celestial messengers, who no longer dare present themselves, whatever, perhaps, our need:

If you believe that at any past epoch the dead were resuscitated, the deaf, the lame, and the blind were supernaturally restored:

If you believe in Rakchasas and Pisatchas, in Beelzebub, and all the devils of mythology:

If you believe in devas, in angels, and in saints:

If yes! trouble yourself not with this book, it is not addressed to you.

If no, well then listen and support me. I appeal but to your reason, and your reason alone should understand me.

Do you suppose that I should have undertaken this work if the epoch of which I dream had arrived, if I did not see fanaticism crying on one side: *credo quia absurdum. I believe because it is absurd;* — and on the other, the most devoted partisans of free thought, influenced by souvenirs and vulgar superstitions, even while saying: "I cannot believe," immediately add, "still we should like the refutation of proofs?"

Such is still our position.

We must stoop to battle with the absurd to prove its absurdity.

At the commencement of my researches, I, one day, said to a rationalist:

"I am persuaded that Moses must have constructed his Bible from the sacred book of the Egyptians, who themselves received them from India."

"It would require proofs," was the reply.

"But," I continued, "do you not know that he was initiated by the priests at the court of Pharaoh? Is it not, then, reasonable to conclude that he utilized the knowledge he had acquired, when constructing institutions for the Hebrews?"

"It would require proofs."

"Do you then consider him a messenger of God?"

"No, but proofs would not be inconvenient."

"What! does not your intelligence discover in the fact that Moses studied for more than thirty years in Egypt, ignorant even of his own Hebrew origin, a striking pre

in favor of the opinion I have just expressed! Let us then obliterate this succession of ages which may obscure our judgment."

"Do you suppose that a European, called upon to construct laws and a worship for one of the savage tribes of central Africa, would think of inventing that worship and those laws, instead of employing the knowledge acquired in his own country, modified and adapted to the capacities of the people whom he desired to regenerate?"

"Such an opinion would certainly be illogical."

"Well! and then?"

"Your reasoning is sound; but believe me our old Europe loves its fetiches; if you touch Moses, give proofs, still proofs, always proofs."

And this is why, instead of simply comparing the works of Manou and the Vedas with the works of Moses:

The work of Christna and that of Christ:

And saying, this is derived from that. I preferred to show, in support of this opinion, that the entire of antiquity had its origin in the East and in India, in such a way as to leave to my adversaries but the alternative of denying all — which is to admit all.

Thus, as we have seen, the name, which all nations have assigned the Supreme Being, comes from the Sanscrit expression Zeus.

Jezeus, another Sanscrit expression, signifying the pure divine essence, was very certainly the root, the radical origin, of a crowd of other names of antiquity borne alike by gods and by distinguished men. Such as Isis, the Egyptian goddess; Josué, in Hebrew, Josuah, the successor of Moses; Josias, king of the Hebrews; and Jeseus or Jesus; in Hebrew, Jeosuah.

The name of Jesus, or Jeseus, or Jeosuah, very common with the Hebrews, was in ancient India the title, the consecrated epithet assigned to all incarnations, as all legislators adopted the name of Manou.

The officiating Brahmins in temples and pagodas now accord this title of Jeseus, or pure essence, or divine emanation. only to Christna, who is alone recognized as the word, the true incarnation, by the Vischnouites and free-thinkers of Brahminism.

We simply state these etymological affinities, of which we can understand all the importance : they will hereafter become a valuable support.

Prejudiced criticism will, we doubt not, do its utmost to refute the opinion that assigns a common origin to those different names; it will not succeed in obliterating their striking resemblance; and that suffices us.

Let who will refer these resemblances to chance, that great resort of desperate argument, we shall surely have the support of all thoughtful and independent spirits.

CHAPTER III.

THE PARIAS OF EGYPT AND MOSES.

Modern peoples who have become colonists, have not, on the new soil to which they have brought energy and life, surrounded themselves with ridiculous fables. No man has started up to say to them: — "I am a messenger of God, I come to bring you the word revealed to me."

We have now reached the most important part of our work; on this burning ground, where we are about courageously to attack all the superstitions, all the absurdities that Judaism has bequeathed to our modern societies, we shall bring a spirit of criticism, firm and impartial, free from all systems and all obligatory beliefs, and having respect alone for truth.

Things which we should repudiate as impossible in the present, we shall reject as impossible in the past.

Whenever the marvellous is at war with reason, we shall demand its proofs, by the same right that its partisans themselves exact them of reason.

When we encounter the absurd, we shall simply say — you are absurd, and pass on.

Man has not changed either in his corporal form, or in his faculties, and if he admits as true, in ancient and fabulous times, what would make him smile with pity to-day, it is that he has not courage for a frank and rational opinion, and that he is unable to shake off the incubus of fable, with which it was thought right to obscure his intelligence from the cradle.

We perfectly understand why modern intolerances unite to launch all their thunders against reason, and to anathematize and repudiate its conquests. It is that from the day when freedom of judgment shall become the one recognized law for all consciences, *their* reign will end, from the impossibility in which they will find themselves of explaining the tales, the legends, and the mysterious practices which constitute their strength.

Go and ask the Australians, and the free Americans, how they would have received Boudha or Manou, Zoroaster, or Moses.*

If it is owing to the development of intelligence, and to freedom of judgment, that such facts have not been produced

* The Australians and Americans, unhappily, took Moses with them, just as, according to our author, Himalayan emigrations established themselves in the West, *cum penatibus et magnis diis*, — the gods and household gods, and even the men and heroes of their cradle recollections.

amongst these new peoples, are we not justified in attributing their production amongst ancient peoples, to the divisions of caste, the subjugation and the ignorance of the masses?

This is such a vulgar truth that we feel no need of proofs to establish it.

May our brothers who have crossed the ocean, to a soil pure from all the obscurities of the past, from all sacredotal despotism, aid us by their example soon to emancipate civil authority from religious influence, throughout the constitutions of Europe.

There can be no progress, but at this cost. It is impossible still to dream of an alliance which, until now, has only served to enchain thought, to enthral nations, and to bend kings under its supervision.

This is what we have seen in our rapid sketch of antique civilizations, stifled under Brahminism, which from India contaminated them all; this is what we shall see still more distinctly, from study of all the religious ideas which, borrowed by Judea from Egypt and India, have played, as we know, the anti-progressive part in modern times.

As we have shown, Egypt received from India, by Manès or Manou, its social institutions and laws, which resulted in division of the people into four castes, and placing the priest in the first rank; in the second, kings; then traders and artisans; and last in the social scale, the *prolétaire*, — the menial, almost a slave.

These institutions, and the same penal code produced, as in India, with the aid of those condemned to exclusion from all caste, a mixed class, refuse of all the others, who, declared forever impure and proscribed, can never efface the indelible stain stamped upon them by the law.

These refuse of caste, these parias of Egypt, tempted by Moses with the hope of liberty, became progenitors of the Hebrews, of that nation pompously called the people of God.

It is impossible to adopt any other conclusion as to the re

generation of this servile race, when we examine whether in their *ensemble* or their details, all the societies of that epoch.

If India had its parias, Greece had its helotes.

If Egypt had its outcasts, Rome had its servile class, to which she long refused the name of citizen.

It was completely in the spirit of ancient peoples to provide themselves with slaves, whether by conquest or by the degradation of criminals as outcasts from society, even in their descendants; and, if we make the Hebrews descend from the outcast classes of Egypt, it is that in exploring the most remote historic traditions, it does not appear that they could have been reduced to servitude by the vicissitudes of war; and that, as a people, they but date from Moses.

However, we must choose between this origin, rational and conformable to the social state of ancient civilization; and that which Moses himself assigns his people in the two first books of the Bible, — Genesis and Exodus.

Let us see, then, what this legislator must have been. From this inquiry will result proofs as convincing as possible to give, after a lapse of near four thousand years, or an epoch which fables and legends of all kinds have contributed not a little to envelop in clouds and obscurity.

According to Moses himself, the Hebrews having multiplied to such extent as to form a nation within a nation, and seriously to alarm Pharaoh, who then reigned, he sought by every means in his power to destroy them, notably by ordering the destruction at birth of all male infants: a poor woman unable to suffer the death of her infant before her eyes, preferred exposing him in a willow basket on the Nile.

The daughter of Pharaoh, who had come to the river-side with her attendants, to bathe, perceived the infant, and, touched with pity, saved its life, and having had it conveyed to her palace, adopted it as her son.

This infant was Moses.

Brought up at the court of the kings of Egypt, even to the age of forty years, without being informed of his origin, he was,

one fine day, constrained to fly to the desert for killing an Egyptian who was maltreating a Hebrew, and it was there that God came to reveal to him his destined mission.

I ask, even of the most prepossessed, if it is not natural and logical to conclude, that Moses, brought up by the priests, was initiated by them in the pure worship and the learning of the higher classes, and that thence came his enlightenment?

And afterwards, when expelled from the palace of Pharaoh, whether from exposure of his origin, which had been concealed by the princess who saved him, or, as he himself tells us, for having killed an Egyptian, would not resentment and the desire of vengeance have urged him to seek the means of emancipating the race from which he was descended?

Taking advantage, then, of one of those terrible famines which ravage Egypt on failure of the fertalizing inundations of the Nile, or of one of those destroying scourges of plague or typhus, which are not rare in those countries, he presented himself before the reigning prince as a celestial messenger, and, attributing those afflictions to divine wrath, succeeded in extorting from him permission to withdraw the Hebrews from their unhappy lot.

I would rather incline, however, to consider the revolt and flight of the Hebrews as a revolution, long prepared by Moses and his brother Aaron, who seconded all his projects, and which the Egyptians did not perceive until too late to repress it.

As to the destruction of Pharaoh and his whole army in the waters of the Red Sea, I consign it, together with the passage of the fugitives dry-shod through that sea, to the apocryphal domain of miracle and invention.

We can imagine that Moses, who wrote all these things, after the fact, having described himself as a messenger of God, desired to surround them with a mysterious halo, very favorable, withal, to the accomplishment of his mission.

It was by the supernatural and the wonderful, that all his predecessors had imposed themselves upon the rude and superstitious masses; and like the clever man he was, his aim was

to invest his power with a divine prestige, that it might be less questioned.

Certainly it would not be an easy task to conduct through deserts, in search of a fertile soil to receive and nourish them, these undisciplined hordes, who, slaves yesterday, free to-day, would submit with difficulty, to any new control imposed upon them.

The desert was immense, where to go nobody knew, and Moses, no more than others. A programme, however, was necessary to appease the murmurs which daily became more menacing. "We are going to conquer the promised land," proclaimed Moses, and they continued their march.

Days, months, years pass away, and the wandering horde is still unable to escape from the sands. Now they go forward, stamping the earth with rage, then they retrace their steps; the outcasts become weary, they regret the land of Egypt, and blaspheme the God of whom Moses had made himself the interpreter. They remember the Ox Apis, which they had formerly seen carried in procession by the priests, with song and dance; they make one, of gold or of brass, with the bracelets of the women and the bucklers of the men, and they worship it, beseeching it to put an end to the sufferings they had no longer the courage to endure.

And Moses was invisible, alone in his tent; — perhaps he, too, was in despair.

All at once, at the decline of the day, the heavens became darkened, lightnings flash through space, and the thunder's voice resounds.

It was the moment to act. The multitude heard with terror the manifestations of these physical phenomena which they could not understand. Promptly the chief appeared, his face expressive of inspiration; even before he had spoken, respect and submission were restored; he broke the idols, and, with a trumpet voice, announced that the wrath of Heaven, to punish their murmurs and their little faith, condemned them still to

wander, before reaching the country of their hopes. And they continued to wander. It was time gained.

They came at last to a mountain-top from which they perceived vast plains covered with verdure. It was time; worn out with strife and fatigue, arrived at the term of his existence, Moses could but cry aloud, "Behold the land to which the Lord commanded me to conduct you!" He stretched forth his arms as if to take possession — and he died, leaving to his brother and to the faithful whom he had prepared, the duty of completing his work.

During his long wanderings he had written a book of the law, in which, assigning a fabulous *past* to this people of yesterday, and inspired by the traditions and sacred books which he had studied in Egypt, he revives the Hindoo legends on God and Creation, institutes priests or Levites, prescribes sacrifices and their manner, and, in a few civil and religious laws, lays the foundation of the new society, which his successors were about to construct.

It is thus that, stripped of prodigy and fable, rejecting, above all, the unworthy rôle assigned by Moses to the Divinity for the success of his projects, I admit the historic tradition of the flight of the Hebrews, and of their arrival in the country they were to conquer.

Is not that, moreover, the very simple legend that might apply to all antique emigrations, to the cradle of all ancient civilizations?

Everywhere you find a legislator, a man who claims to be sent from God, and who succeeds in uniting and controlling the masses by the double prestige of his genius and his self-attributed origin. Thus did Manou, Manès, Boudha, and Zoroaster impose their authority and establish their missions.

Will it be said that I substitute fable for fable? No, for I do but take the most salient points of primitive Hebrew history, which, alone, as appears to me, ought to be considered authentic, repudiating only the mysterious and the revealed, as I repudiate it in India, in Egypt, in Persia, in Greece, and at

Rome; claiming no right to admit the poetic and sacred legends of one, and to reject those of another.

What constitutes the unimpeachable force of my reasoning is this unity, this identity of rôle of all the first founders of nations, basing their ascendency on the religious idea; which, it must be admitted, is that which takes firmest hold of the naïve intelligence of primitive peoples. Each attributes to God his book of the law — each legislates for religious as well as for civil life. All divide the people into castes, and proclaim the superiority of the priest. Lastly, all, whether first claiming incarnation, or simple mission from God, are careful to envelope their death, as well as their birth, in mystery.

India is ignorant what was the end of Manou.

China, Thibet, and Japan translate Boudha to heaven.

Zoroaster was carried off by a ray of the sun.

And Moses, conveyed by an angel to the valley of Moab, disappeared from the eyes of his people, who knew not in what corner of the earth reposed his remains; and the belief prevails that he returned to God, who sent him.

This is all that sound reason can say about Moses. I have said that the rôle attributed to God by this legislator was unworthy of the majesty and grandeur of the Supreme Being. A truth which will be sufficiently established by reading the titles of different chapters of the Bible.

[Edition of Père de Carrières, of the Society of Jesus. Those who can read with reverence, or without disgust, the quotations of the author from the Jesuits' Bible, will find them nearly identical in our own Bible — Exodus, chapters vii. to xii., both inclusive. While we (translator) echo the author's peremptory.]

Halte là! The heart swells with disgust and indignation at review of such superstitions and such turpitudes!

Certainly, if I had not long time since abjured all partisanship, all narrow beliefs, the perusal of these absurdities would itself suffice to lead me to the worship of pure reason, which

gives me conceptions of the divinity at once so simple and so sublime.

Do you see this God manifesting his power by invasions of frogs and of little flies, then striking a whole people with plague and frightful ulcers, and at last by the massacre of all the first born of each family!

What a gradation from the ridiculous to the horrible!

Ah! you may search into all ancient mythologies, dive into all the mysteries of the Olympuses, explore the most obscure traditions of all the peoples, and I defy you to find anything so deplorable, so profoundly demoralizing; and I dare defiantly to say, that if obliged to choose between the God of Moses and the Bull Apis, the *Bull* should be my God!

When he has well decimated Egypt by all sorts of scourges, Jehovah crowns his work by a revolting slaughter of children. But, it is not yet enough; he commands his people to preserve an eternal souvenir of this high fact, and to celebrate its anniversary as a festival with ceremonies and songs.

And the modern spirit still feeds upon such atrocities!

I already hear sacerdotalism denounce me as a madman and blasphemer!

Who, then, is the madman? Who the blasphemer?

Who makes God to wallow in a litter of blood!

Or, who refuses to see a butcher in the omnipotent, the omniscient, and the perfect?

This fanatic slave, brought up on charity at the court of Pharaoh, must have been well aware of the degradation and stupidity of the people whom he had emancipated, to have dared, when, after the fact, writing his history of this revolution, to surround it with these ridiculous horrors.

This is really of Moses. He found it nowhere to copy. When presently showing that Biblical traditions are but falsified and ill-executed copies from the sacred books of the Hindoos, we shall have occasion to see that those people, far from making of God a bugbear, rejoiced to consider benignity and pardon the most beautiful attributes of His power.

It was indeed a people of parias that Moses led into the desert!

But yesterday, still subdued to the yoke, and stupefied by servitude, they but saw in the gods of Egypt the dark spirits of evil, who rejoiced in the sufferings and lamentations of their victims, so taught by their high caste rulers. The Hebrew people became free without comprehending liberty; and Moses, the better to control them, made of his book a strange compound of pure doctrines and base superstitions, of feeble recollections of his Vedic studies under the priests, and traditions of the vulgar worship of the Egyptians.

To sway a nation always ready to resume its old beliefs in the bull Apis, and the Golden Calf, and to enforce acceptance of the one God he proclaimed, it was necessary to assign him the same rôle as the gods of the past.

And were not prodigy and terror equally necessary to the forward impulsion of this servile horde, whom nothing in the past united as a nation, unless the remembrance of common suffering?

Moses might have seen the difficulty of his enterprise, when, one day, in the country of Pharaoh, seeing two Hebrews quarrelling, he said to the aggressor — "Why do you thus abuse your brother?"

And that he was answered: "Who made you a prince and a judge over us? Would you kill me, as you killed an Egyptian yesterday?"

From this moment, he, doubtless, perceived that the escape he meditated would be the easiest part of his programme to civilize this horde of outcasts, slaves, and vagabonds.

Only thus can I account for his creation of the destroyer Jehovah, who but manifests himself by menace and vengeance — a salutary curb imposed upon license and murmuring discontent.

But, if I understand it as a means at the début of a nation, originating in servile insurrection, I understand it no farther, nor can admit it as an after belief; enrolling it with all the other

myths, all the other bugbears employed by the founders of antique societies.

Let us hear no more, then, of the people of God!

In surrounding their fabulous origin with murders and rapine (for, always by God's command! they spoil the Egyptians to the utmost, by *borrowing* their vessels of gold and vestments!) the Hebrews cannot alter the judgment I have expressed of them, as nothing else than revolted parias. Apart from the arguments which I have developed, I find one in the Bible itself, which I may call irrefutable, unless in these studies of the past, the true is only to be estimated by the absurd.

According to Jewish chronology, it was in the year 2298 that Jacob went to establish himself in Egypt, with his whole family of seventy persons, sons, grandsons, and great-grandsons.

Then, by the same authority, it was in 2513, that is, two hundred and fifteen years after, that the Hebrews quit Egypt to the number of six hundred thousand men, *without counting women and children*, which should make a nation of at least two millions of souls.*

Is it possible for an instant to maintain that within this short period, and maugre the hardships to which they were subjected, the descendants of Jacob could have multiplied at this rate, and would it not be an outrage upon common sense to attempt establishing the truth of this legend?

The histories of the patriarchs and of Joseph are either fictions invented by Moses, or, as I prefer thinking, old Egyptian traditions, picked up by this legislator and employed by him to make it appear that the providential mission of the Hebrews was of old date, and that their ancestors had already been the chosen of the Lord.

I ask it, in entire good faith, ought not a free, intelligent, historic criticism to reject this mass of prodigies and monstrous superstitions, which encumber the origin of the Hebrew nation.

* 600,000 *fighting* men; equal to a population of 3,000,000.

We have repudiated Greek and Roman mythologies with disdain.

Why, then, admit with respect the mythology of the Jews?

Ought the miracles of Jehovah to impress us more than those of Jupiter?

Is it possible to discover Supreme Wisdom, the God revealed to us by conscience, in either one or the other of these irascible sánguinary beings, prompt to vengeance, the bugbears of popular credulity?

And, then, what is this rôle of pride and effrontery, unique in history?

A nation boasts itself the only people of God, exhibits to its neighbors only the most odious examples of duplicity and cruelty, and in God's name exterminates the occupants of lands which they desire to seize for themselves!

But yesterday slaves themselves, will they abolish slavery in their new community? No, and it is still in the name of the divinity, that they reduce to slavery the peoples whom they have conquered!

I know no people of the past so consistent in hypocrisy, or who better knew how to sanctify their means to their end.

Let not that surprise us, however. At the head of this theocracy established by Moses, appears the priest, the Levite, faithful to the ancient priestly rôle of subjugation, by demoralization;—this heir of Hindoo Brahminism continued, as in Egypt and in Persia, as in all primitive societies, to make of the Supreme being the instrument of his despotic desires, to utilize the religious idea for subjection of the credulous to the arbitrary influence of his caste.

When we shall have proven by examination into all its details, that this Hebrew social system, was also but a copy of that of Manou, will it not be evident, that Moses could only have been the heritor, though Manès the Egyptian, of that legislator, and that, like his civil institutions, his Genesis was also a bequest from ancient India?

Thanks to researches already made on other peoples of the

old world, we may say that this opinion is no longer a paradox; it is but the logical and consistent continuation of that great movement by emigrations from the plateau of the Himalayas, whose influence extended to the four quarters of the globe, and from which it is natural to suppose that the Israelites, issuing from Egypt, could not escape.

We shall establish this as a truth, in comparing the work of the Hebrew with that of the Hindoo legislator, and, the ground thus cleared, we may without fear consider the world's beginning, according to the Vedas, and the written traditions of the Hindoos, which the Bible has but reproduced with very slight modifications.

One word more.

It appears to me not without interest to collate the opinions with which reason and research on the ancient societies of the world inspire me, with the appreciation by the Society of Jesus, of this tissue of cruelties and impostures.

I read in the advertisement at the head of the book of Exodus by the Father de Carrières:

"Thus do Christians learn from this great Apostle (St. Paul) to reverence the profound judgments of God, in the obstinacy to which he abandoned Pharaoh, and to admire the infinite wisdom with which he made the obduracy of that prince in daring to resist him, subserve the manifestation of his glory and his power."

"The same Apostle further teaches them to consider the passage of the Red Sea, as typical of their baptism; the manna that fell from heaven as symbolic of the Eucharist; the rock from which issued the water that followed the Israelites in the desert, as the figure of Jesus Christ who nourishes Christians in this life, and follows them in spirit and peace, until they have reached the true land of promise; Mount Sinai is an image of the earthly Jerusalem. The law, as an instructor, which could not teach true justice, but which led to Jesus Christ as its source; the shining glory of the face of Moses, as an image of that of the Gospel. The veil with which he hid himself, as a figure of the blindness of the Jews. The tabernacle, a type of the celestial sanctuary; the blood of victims as pre-figuring that of Jesus Christ."

Thus, it is always for the greater glory of God, according to our modern Levities, that Egypt was decimated by all sorts of scourges, plague, and slaughter!

No doubt the sanguinary mediæval hecatombs and faggots were equally for the manifestation of celestial power; and the Vandois, and the victims of St. Bartholomew were pre-figured by the obdurate Egyptians!

What aberration? what perversion of all moral intelligence! It is profoundly painful to think that we are still obliged to discuss such superstitions, and that four or five thousand years of ruin have not led the peoples into the way of free thought and religious independence!

Let us courageously tear away their mask, and show to all that they are only the work of human weakness and human passions.

CHAPTER IV.

MOSES FOUNDS HEBREW SOCIETY ON THE MODEL OF THOSE OF EGYPT AND OF INDIA.

In laying the foundation of his religious and political institutions, Moses did not escape that influence which we have described as pervading the ancient world.

Having led this horde of outcasts into the desert, followed,

according to the Bible, by a mixed multitude, it became necessary to discipline and give them laws, and accustom them to regular habits. The caste idea was too deeply rooted in their usages to be ignored, and it accordingly prevailed in the constitution of the new Government, which was nothing else than an exact reproduction of Hindoo Brahminism.

Instead of four, there were twelve castes, of which the first was, as always, that of the priest, charged with all the functions, civil and religious, of the nation, interpreter of the word of God, guardian of the temples, alone permitted to sacrifice, sole judge of the sins of conscience, and of crimes committed against society.

For supreme head, this theocracy had a high priest, a potent and mysterious authority, that none might resist, whose word was law, both in the spiritual and the temporal, and who was only subject to the judgment of God.

It is the ideal of which Ultramontanism dreams to-day, the authority it would establish for the benefit of popes, by reducing modern societies to mere corporations, whose every thought and will should find at Rome, its law and its sovereign inspiration.

Will it be said that the Hebrew tribes were not castes, and that these were the natural divisions of their origin and descent from the sons of Jacob?

This filiation is to me but an ingenious fiction by Moses, to enforce the divisions he established, as created by God himself, and against which the people would without doubt have murmured. Was it not, moreover, necessary thus to introduce imitations of a past, that reminded the Hebrews of their sufferings under Egyptian despotism, that nevertheless, no man should be tempted to change his tribe?

No sooner free than, always with the same design, the Hebrew legislator surrounds himself with initiated associates in his projects and his ambition, consecrates them priests, and places them under Divine protection, that the people may not be tempted to question the legitimacy of their authority.

These exclusive tribes or castes, like those of Egypt and India, were doubtless adopted by Moses, to establish forever the supremacy of the Levite, and for the preservation of this family from all intermarriage with the other tribes.

At an epoch when all peoples had adopted the principle of government by the priest, what more simple than that Moses should confine himself to copying, with modifications, the constitution of Hindoo emigrations and colonizations, honored in Egypt and throughout Asia?

All this needs not the explanation of a Divine Mission, and belief in the fables and prodigies employed by the Hebrew legislator more easily to control the turbulent and heterogeneous horde under his command. Murmurs, disobedience, revolts were so frequent, that we ask how he could possibly have succeeded, had he not skilfully invented this God, always in the breach, slaughtering blasphemers and mutineers, and terrifying the mob by his atrocities of vengeance? Was it not in the name of Jehovah that twenty-three thousand Israelites were massacred by the tribe of Levi, that is, by the priests, after the schism of the golden calf? Whatever the energy of Moses, admitting these frightful scenes of carnage, they must have ended in his own death had he not divided the people into different classes, and above all, fanaticized the class of priests, who were of his tribe, and his most ardent supporters. For my own part, I can see no difference between Brahminism and Levitism, and everything seems to proclaim the one descended from the other.

In connecting these two civilizations by their usages, we shall presently have occasion to show that the filiation is not imaginary, not merely a resemblance of institutions.

To Moses is assigned the honor of having been the first to establish, without obscurity, the grand idea of the Unity of God, which the nations, his contemporaries, do not, at least in the historic traditions of the epoch, appear to have as perfectly conceived. This opinion is an error which we shall have little trouble in refuting, although it has been consecrated by time

and the Christian dogma, which, in accepting the Hebrew succession, would naturally adopt and propagate it with ardor.

Moses, initiated by his sacerdotal education in Egypt, in the splendors of Hindoo deism, instead of constructing for the Hebrews a worship based on the superstitions to which the Egyptian priests, with an obvious object, had habituated the lower castes, was the first to reveal to them the mysteries of initiation based upon the Unity of God, and the traditions of Creation, exclusively reserved by India and by Egypt, for the privileged castes of Brahmins and of hierophants.

But it is worthy of remark, that even in revealing to the masses these sublime notions on the Unity of the Supreme Being, he did not dare to present them in all their purity to this people, born of servitude, void of intelligence, and not sufficiently free of the past to permit separation for them, of the idea of God — creator, almighty, and benevolent, from all accessory ideas of cruel vengeance and terrible chastisements.

Hence it was that Moses dared not make his Jehovah preside over the worlds with that aspect, serene and calm, of the Hindoo sacred books, which so well becomes Majesty divine.

If on one side he had the merit, beyond his precursors, of daring in face of the nation, to proclaim the unity of God, and to prescribe the superstitions which Manou and Manès thought good enough for the people; on the other, making a retrograde step, he was forced, for the security of his power, and of the institutions he was founding, to make of that God a cruel being, fit to inspire terror and to command blind obedience.

The crowd of terrors and terrible manifestations, which others had infinitely divided by multiplicity of idols, Moses made to emanate from one alone; and his worship was neither less sombre, nor less sanguinary, than that of others. Is it not Jehovah who commands all the massacres of the Bible, all the hecatombs of idolatrous nations, for the glorification of his name, and to clear the way for the quondam slaves of Egypt?

Respect for the horrible must be rivetted in the soul,—love of the stupid struggle of intolerence, deeply rooted, to see in Moses aught else than a rude prejector, whose chief allies were fire and sword, and in Jehovah aught else than a bugbear, a means of domination, placed at the service of a Sacerdotal oligarchy.

In short the government established by Moses was theocratic under the sovereign impulsion of the priests. The divisions of tribes which he ordained were castes designed to maintain the people in a state of stability suitable to assure success to the new power and new institutions. And we may, therefore, say that the Hebrews were, neither by their beliefs nor by their social state, an exception to the rule which pervaded all the peoples of antiquity.

Some take their stand on the sublimity of the Decalogue, to invest the Hebrews with a halo of morality, which they deny their contemporaries.

The Decalogue commands to honor father and mother, not to kill, not to commit adultery, not to steal, not to bear false witness against neighbors, and, lastly, to covet nothing that belongs to another.

These principles do not date from Mount Sinai; they are anterior to the Hebrews, and to all the civilizations that preceded them; and when Moses came to reveal them to the people on the mountain, conscience had of itself long made them known to all honest men. This Decalogue, proclaimed with so much pomp to the Hebrews midst thunders and sounds of trumpets, appears to me, moreover, a very bitter sarcasm. To read the Bible suffices to show that few people were more corrupt, few practiced more duplicity in their relations with their neighbors, and that, lastly, few had less respect for the property of others.

They pick the pockets of Egypt before leaving it, traverse the desert, continue their brigandage, their violent spoliations on each new soil they tread, until, exhausting the

patience of peoples, they are vigorously chastised and again reduced to servitude.

Malgré Moses and his successors, the parias remained parias; it was impossible to convert these quondam slaves of Pharaoh into a respectable people attached to the soil and inclined to work. Vagrants they began, and vagrants continued, despite their encampment in Palestine, and the nations, their neighbors, appear to have united, by common consent, to chastise and repulse their ever-recurring aggressions.

It is a totally different society from this that will present itself to us in the India of the Vedas, in the India of primitive, sacred traditions; and if the vulgar verities of the Decalogue are admired, with what sentiment shall we view those grand philosophic and moral principles which the Christian reformer came afterwards to revive to a world that had forgotten them!

That Moses knew them, studied them, doubtless, in his youth, seems proven by his avowal of the unity of the Supreme Being, as well as by his Genesis, which is but an echo of the Hindoo Genesis. And if he was incompetent to his task of regeneration, if he adopted Brahminism rather than Vedism, perhaps we ought to attribute it to the degraded moral condition of the Hebrews in Egypt, whom independence had not changed, and which perhaps forced the legislature to govern, as we have said, by superstition and fear of the vengeance of a pitiless God.

With a different people to handle, possibly he might have constructed in Judea a society comparable with that of the best times of Greece.

It was perhaps not the man, therefore, that was incompetent, but the people, who wanted intelligence to understand him.

This seems so true, I believe so firmly, that the reform of Moses might have taken another stamp with a people less stupefied by servitude, that manifestly, the God of Genesis,

the God of early Biblical action, does not resemble the jealous Jehovah, athirst for human sacrifice, of Exodus and following books.

We should say that as murmurs and opposition became more frequent in the desert, Moses felt the necessity of giving to the Divinity a more threatening aspect, to control and calm this horde, with whom the language of reason was powerless.

What would the God of the Vedas have done here, with his inexhaustible forbearance and forgiveness? This congregation of slaves and vagabonds would have banished him. They required an iron-handed God, to chastise — to exterminate twenty or thirty thousand men for an imprecation, a blasphemy, or a prayer to the Golden Calf.

And this is why Moses abandoned the Vedas, after Genesis, to devote himself, heart and soul, to Brahminism, that is to domination by the priest and for the priest.

To some, doubtless, these opinions will appear very strange, for certainly our education of nineteen centuries does not predispose us either to exercise freedom of thought or to suffer freedom of speech!

Obliged, as we are, on one side to admit certain religious fictions which we may not discuss, and on the other to reject, on no better grounds, other religious fictions, which we may but discuss, to deny. What can result from such a situation?

Truth here, *i. e.*, with us — error there, *i. e.*, with others: such is the rule of all parties, the system of all communions.

I perfectly understand that a free-thinker who has the courage to say, "I come to prove to you that all superstitions, like all despotisms, have a common origin, and to indicate the fabric to be demolished, that you may construct a future from lessons of the past; I come to show you that there can be no possible composition with certain things in face of the ruin they have produced;" this would-be pioneer, I perfectly understand, may be reviled and execrated

like all those whose courageous course he follows, and whose works were cast into the fire, it being no longer permitted so to dispose of persons

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CHAPTER V.

HEBREW PENAL SYSTEM.

The penal system inaugurated by Moses was not exactly that of Egypt or of India; but the differences we discover, far from affecting the origin which we have assigned the Israelites, strikingly prove that very origin.

Moses, like his predecessors, as means of repression and expiation, ordains —

Death,

The bastonade,

Fine,

And purification by sacrifice.

But he rejected all exclusion, partial and complete, from tribe or caste. A penalty which we have seen had been adopted by Persia, Greece, and Rome, and which, with the laws of Justinian, passed afterwards into modern codes, under the name of *civil death*.

This refusal of Judaism to permit the interdiction of water and fire to great criminals although so consistent with Eastern usage, is an exception which logically explains itself.

There is in this neither progress nor dream of humanity, for exclusion from caste or tribe would certainly have been better than the massacre of the twenty thousand Israelites, guilty only of having flirted with the daughters of Moab. And it needs but to read the Bible to see that it is full of hecatombs and human sacrifices, and the book itself is written with blood.

We cannot, then, here see any softening of ancient manners.

The thought that guided Moses, is too simple not to be true, and we may say, it was imperative on the situation.

If the Hebrew people, as we have shown, consisted of the refuse of Egypt's criminal castes, if they were the parias of society under the Pharaohs, it became a necessity that Moses should not create parias in Hebrew society.

First, it was necessary that the new people should not be allowed to perceive a possibility that under any circumstances they could return to the miserable condition from which they had just escaped.

Then there was a reason of state, doubtless perceived by Moses, which was, not to create, by this caste exclusion, a nation within a nation, which gradually increasing might in time become a social danger.

The Egyptians had tried to arrest Israelite development by massacres and hardship: it was a wise policy to foresee that the same cause might some day enforce the same measures, from fear of servile revolution. The adoption, then, of this ancient penalty, tending infallibly to threaten the future with ferment and decomposition, Moses preferred the massacre *en masse* of all great criminals. Thus did they free themselves from those who denied Jehovah, as from those who murmured against the authority of the legislator, and the priests his successors.

For offences of minor importance, not essentially affecting the theoretic constitution of the Government, the *lex talionis* was established; an eye for an eye, a tooth for a tooth, &c.—Vide Exodus, Chap. xxi. 24, 25.

Hail! this *first* appearance in ancient societies of the barbarous *lex talionis!*

What theocratic India and Egypt were incapable of inventing; what Manou, Boudha, Zoroaster, and Manès, would have repelled with horror, it remained for Judaism and Jehovah to afford us.

This was no imitation, and Moses may claim the *lex talionis*, as an original flower in his chaplet of legislator!

This penalty afterwards appears at the début of many nations, but only in their primitive barbarous customs; no people but Israel, dared preserve it in their written laws.

The more we advance, the more shall we have occasion to repeat, that if Judea modified anything in the civilization bequeathed by India and Egypt, it was but in the way of return to the barbarism and cruelty of early ages, when Nomad-Man, recognized no right but that of force.

"Leave the land to me, or I slay thee," says Cain to Abel.

"Submissive obedience to the Word of God, or death," says Moses to the Hebrews; who, in their turn, say to the neighboring peoples, "Deliver up your wealth, your virgin daughters, and your houses, or you shall be destroyed with fire and sword."

I connot forego a few lines, in detail, of all the massacres and all the bloodshed accomplished under the orders of Jehovah, whether by Moses and his successors upon the Israelites themselves, or by them upon the peoples whom they desired to despoil.

It will be no digression from my subject, for apart from the high moral and religious instruction it will afford, I shall thence also derive a triumphant argument against those who will not fail to deny the authority of the Hindoo sacred books — to represent them as copied from the Bible.

The sublime traditions on the Unity of God, the Trinity, Creation, original transgression, and redemption, produced in India, a high philosophic and moral civilization.

The copy of these traditions, which were not indigenous on Hebrew soil, could not regenerate a people, who, begotten of rapine and murder, only knew how to live by murder and rapine.

The first chapters of the Hebrew Genesis are out of place in this book, which is but an audacious panegyric upon violence and destruction. We must restore these chapters to the Vedas, to which they belong.

Let all old superstitions cry Anathema; such are still my opinions.

And here are my proofs.

CHAPTER VI.

BALANCE-SHEET OF THE BIBLE. — CHASTISEMENTS, MASSACRES, DESTRUCTIONS.

While occupied with Moses, no page has passed without expressions of our indignation at the sombre fanaticism and cruel doctrines of this book, this Bible, before which the masses bend the knee without examination or comprehension, which is to many the supreme law, the work of supreme wisdom, but which is to us but a code of truculent superstitions.

Come, let us cast aside that derogatory vulgar admiration inculcated to us on our knees, let us look into ourselves, let us

rely upon that inner good sense which is the voice of conscience; then read and judge.

Jehovah, to facilitate the escape of the Hebrews, finds no better means than to destroy all the first-born of the Egyptians, that is, *to strike the innocent.*

The Hebrews, in flying, spoil the Egyptians, by borrowing all the vessels of gold and rich clothing they could carry away.

Jehovah commands the Hebrews to return and tempt Pharaoh to follow, that He may destroy him with all his army. (Needless and cruel vengeance, since the Hebrews were beyond danger.)

The Israelites, dying of famine in the desert, Jehovah sends them quails and manna.

Furious at the worship of the Golden Calf, Jehovah would destroy all the Israelites: Moses intercedes, and prays him to be content with the twenty-three thousand whom he has had slaughtered by the priests. After this feat of arms God consents to help the Hebrews. (Only, I imagine, in the theogonies of cannibals, could we meet with such atrocities.)

Jehovah warns the Hebrews, that if they again force him to manifest himself, he will exterminate them.

Moses desires to see Jehovah's face, who replies that he only can show him his hinder parts. "*Videdis posteriora mea.*" (What humiliating absurdities!)

Nadab and Abihu are put to death for offering sacrifice with strange fire.

Who kills an ox, a sheep or a goat, designed for consecration to the Lord, is punished with death.

Who consecrates his children to idols suffers death.

The Israelites, fatigued, murmur against the Lord; he sends against them fire, which destroys many.

Jehovah a second time sends quails to the Israelites; but he sends death to all those who eat abundantly.

Mary, sister of Aaron, having murmured against Moses, God strikes her with leprosy.

The Hebrews, having again murmured, he condemns them to die in the desert, from twenty years old and upwards.

Cora, Dathan, and Abiram, having revolted with a part of the people against Moses, Jehovah commands fire out of the earth to destroy them.

Fresh murmurs of the people; the same fire destroys fourteen thousand seven hundred persons.

The Hebrews, having again blasphemed against Jehovah, he sends against them a fiery serpent, that destroys many.

The Israelites, by order of God, destroy the Canaanites and the Amorites; they cut in pieces Og, king of Baashan, and all his people, without allowing one to escape, and establish themselves on the conquered soil.

Twenty-four thousand Israelites are massacred by the priests for commerce with the daughters of Moab.

Jehovah commands Moses to punish the Midiarites; twelve thousand Israelites march against them. All the men are put to the sword, the kings slain, and the women led into captivity.

Moses is wroth that all the Midianite women have been spared; he has them all slain with all the male children, commanding them to preserve only the virgins. "*Puellas autem, et omnes feminas virgines reservate vobis.*"

Needless to prolong these citations. Can the whole history of these early Hebrew times show us anything else than ruins, slaughter, and degrading superstitions?

Is there a people of similar history that has dared to place it under protection of the Supreme Being?

In admitting all these massacres to have taken place, we can only attribute them to the fanaticism of Moses, who required his priests to kill whoever ventured to murmur against his authority, or that of the God he imposed upon them.

Perhaps, too, the desert, affording insufficient nourishment for the whole people, the dictator resolved on decimating them, to prevent scenes of more violent carnage which famine could not fail to provoke.

However it be, this people and their epoch are judged for us; the history of the past nowhere exhibits greater proofs of the weaknesses and the perversions of humanity.

There are people who see in these massacres, respecting neither children nor women, except the virgins, a manifestation of God's power. We prefer to see a manifestation of the spirit

of evil, ruling with undivided sway over these barbarous and undisciplined hordes, who, from their quitting Egypt, could but mark their passage with rapine, pillage and slaughter.

No, we shall not go to these people in search of the origin of our beliefs and of our philosophic and religious traditions, and it is not from this book, the Bible, that will emanate the new faith of modern nations.

CHAPTER VII.

SOME SPECIAL EXAMPLES OF INFLUENCE, THROUGH EGYPT, ON HEBREW SOCIETY.

The manners and customs of Judea so strongly recall those of India, as of themselves to remove all doubt that might remain as to the colonization of the ancient world by emigrations from Hindostan.

We have seen the great characteristics of that old civilization pervade Egypt, Persia, Greece, and Rome. Judea is now about to exhibit the same influence, even in the most minute details of its social organization.

There needs no careful selection from the many points of contact and striking resemblances, that justify our still more confident assertion of that unity of origin of all the peoples of antiquity, which we have propounded from our first pages, as almost an axiom.

Marriage of Hebrew and Hindoo widows:
We read in Biblical Genesis:

Juda took for Her, his first-born son, a wife named Thamar. Her was wicked in the sight of the Lord, and the Lord slew him.

"Juda then said to Onan, his second son, marry Thamar, thy brother's wife, and raise up seed unto thy brother.

"But Onan, knowing that the children would not be his, but be accounted his brother's — *semen fundebat in terram.*"

Again we read in the book of Ruth:

"Boaz said: I take Ruth, the Moabitess, wife of Mahlon, to be my wife, to raise up the name of the dead in his inheritance, that his name be not lost in his family, among his brethren, and among his people."

Many other passages of the Bible show that it was a law, that the nearest relative of a man dying without issue should marry the widow, their progeny being considered children of the defunct, and dividing his inheritance.

Whence this custom, and what the *rationale* of the obligation imposed by the legislator? We have searched all the books of the Old Testament in vain; they throw no light on the subject. Most commentators, accepting the motive assigned by Boaz for his marriage with Ruth, believe that the union of the widow with the brother or relation of her deceased husband, had, in fact, no other object than to continue the race of the latter.

This conclusion is not satisfactory. Was the interest of a particular man, no longer in existence, of such importance, that a brother, or, in his default, a relative, should be required for his sake to forego his own name and race?

Ought not the brother or relative equally to desire progeny? Wherefore, then, compel them to marriage, which, in continuing the family of another, must terminate their own?

This custom, of which Judaism can give us no explanation,

had its origin in the religious beliefs of the Hindoos, introduced into Egypt by emigration, and was adopted by the Hebrews, probably in ignorance of its purport.

Among Hindoos, a father can only attain the abodes of the blessed through expiatory sacrifices and funereal ceremonies, performed by his son, on his tomb, and renewed on each anniversary of his death. These sacrifices remove the last stains which prevent the soul's re-absorption into the Divine Essence, the supreme felicity provided for the just.

It is, therefore, a first necessity that every man should have a son who may open to him the gates of the immortal abode of Brahma; and it is for this that religion makes its appeal to the devotion of brother or kinsman, stigmatizing as infamous the refusal to perform so sacred a duty.

With the Hebrews, all the sons of the widow belong to the dead husband, which is absurd, seeing that, to continue the race of one, it extinguishes that of another.

With the Hindoos, on the contrary, only the first son thus born belongs to the dead husband of his mother, becomes his heir, and is bound to accomplish the required funereal ceremonies. All other children are recognized as progeny of the brother or relative who has married the widow, and, in this way, his devotion does not ruin his own hopes. If no second son should be born to him, the law permits his adoption of one who shall bear his name, and perform his funereal sacrifices.

The Hebrew custom is mere absurdity, seeing that it assigns all the children born of the widow, to the defunct, taking no thought for the natural father whom it deprives of posterity.

The Hindoo usage is rational and logical, seeing that it protects the interests of both, and also assigns a religious motive for an act otherwise incomprehensible. Whereas the Bible makes no attempt at explanatory justification, which it would, probably, have been puzzled to invent.

We see clearly that it is but a preserved Hindoo tradition, its legitimate object forgotten. And Onan would not, certainly

have dreamt of prolonging the sterility of Thamer, had the law assigned to his brother only the first son born to him.

Animals forbidden as impure by the Bible :

Moses prohibits the use of all ruminant animals that divide not the hoof, and also the pig, which, although cloven-footed, does not ruminate.

Of fishes he permits those with scales and fins, but forbids all others, as impure.

Of birds, the following are forbidden :

The eagle, the griffon, the falcon, the kite, the vulture, and their species. The crow and its kind, the screech-owl, the ibis, the cormorant, the swan, the bustard, and the porphyrion. The heron, the stork, the lapwing, the bat, and all such as both fly and creep on all fours.

Of land-animals, are prohibited as impure —

The weasel, the mouse, the crocodile, and their kinds. The musk-rat, the chamelion, the lizard, and the mole.

The man who eats of these animals, is impure, like them. Who touches them, when dead, is impure until the evening.

The vessel that has contained them is defiled, and should be broken.

Forbidden by Manou and Brahminical prohibitions

The regenerated man shall abstain from quadrupeds that divide not the hoof, except those permitted by Scripture.

The domestic pig (not the wild boar) is declared impure, although dividing the hoof

All birds of prey, without exception, such as the vulture, the eagle, the kite, all that strike with the beak and tear with the claws, are prohibited.

And it is especially remarkable that the same prohibition *protects* the sparrow, as destroyer of hurtful insects and preserver of the harvest.

Then the crane, the parrot, the swan, the woodpecker, and all that seize their prey with the tongue.

All fish that have not fins and scales.

Lastly, creeping animals, or that dig holes with their claws, are forbidden, as most impure of all.

All impurity from contact with dead animal matter continues for ten days and ten nights for four days, or only for one day, according to the individual's reputation for virtue and wisdom.

The vessel of brass, silver or gold, that has contained or simply touched impure matter, must be purified, as ordained.

The earthen vessel should be broken and deeply buried in the earth, for nothing can purify it.

What are we to say to such homologous legislation? Will it be objected that these prohibitions are but sanitary regulations, common to all Oriental peoples? Not the less would India appear the initiatrix, and to have led the way.

There is but one way to refute all this, and that is by denying the antiquity of India! I fully expect something of this kind from sworn champions of a certain class. I would beseech them to go a little farther, and prove the Sanscrit begotten of the Hebrew! The Hebrew parent of the Sanscrit! Who knows but I may really witness such a pleasantry! . . .

Ordeal of Woman suspected of Adultery:

We read in the Bible — (Book of Numbers):

"The husband shall bring his wife before the priest, and shall present for her an offering of a tenth part of a measure of barley-flour. He shall add no incense and pour no oil thereon, for it is a sacrifice of jealousy, an offering for the discovery of adultery.

"And the priest having taken some holy water in an earthen vessel, he shall therein put a little earth from the floor of the tabernacle, and shall say to the woman, 'If a man has not approached you, these bitter waters, charged with maledictions, will harm you not; but if you have been unfaithful to your husband, let your stomach swell and burst, and your thigh become rotten,' and he shall present her the draught."

We read in Gautama — (Commentaries on Manou):

"It was an ancient custom to bring the woman accused of admitting the embraces of another man than her husband to the gate of the pagoda and deliver her to the officiating Brahmin, who having thrown a sprig of *cousa*,

with a little earth gathered from the foot-prints of an unclean animal, into a vessel of water drawn by a pariah, presented it to the woman to drink, saying — 'If your womb has not received strange semen, this draught will be to you of ambrosial sweetness; if, on the contrary, you have been thus defiled, you will die, and you will be born again of a jackal; but in the meantime your body will be afflicted with elephantiasis and fall into rotteness.' For this religious rite the law has of late," &c., &c.

Defilement from contact of the Dead. (Bible, Numbers):

"Who shall touch the body of a dead man is unclean for seven days, and must be cleansed by aspersion of the waters of expiation.

"All who enter the tent of the dead and all the vessels therein, are unclean for seven days. The defiled defiles all he touches."

Defilement from contact of the Dead. (Manou and Brahminical traditions):

Impurity from touching the dead continues for ten days (Manou, lib. v.):

Brahmins are purified in three days.

Who enters the house of a dead vaysias or soudras is unclean for ten days.

Defilement from touching a dead Brahmin lasts but one day.

When a man dies, all the vessels in the house are impure. Vessels of metal are purified by fire, vessels of earth are broken and buried.

Man is cleansed by ablutions with the waters of purification.

Manou, who describes some of the forms and usages of purification in his time, in discussing such superstitious practices, exclaims, from a lofty standard unknown to the Bible:

"Of all things pure, purity in the acquisition of riches is the best; he who preserves his purity in becoming rich, is really pure, and not him who is purified with earth and water.

"Wise men purify themselves by forgiveness of offences, by alms, and by prayer.

"The Brahmin purifies himself by study of the Holy Scripture. As the body is purified by water, so is the spirit by truth.

"Sound doctrines and good work purify the soul. The intelligence is purified by knowledge."

That this idea of defilement from the dead, extending even to inanimate things, is another Hindoo legacy, cannot be doubted. Moses has copied these antique traditions word for word, but in reviving usages has been careful not to reproduce those wide views, those grand thoughts which we encounter at each step in Manou, whenever, forgetting his rôle of subservience to sacerdotalism, he echoes the sublime breathings of the Primitive and unabridged Vedas.

It is not the last time that the Bible will be found beneath, and never will it surpass, its model.

Pale reflex of that antique civilization which inspired the old world, it would seem to have made it a rule only to initiate the new in the ridiculous superstitions with which Brahminical sacerdotalism occupied the lives of the people, to make them forget their subjugation.

Sacrifices and Ceremonies--Levitical and Hindoo:

The sacrifices and ceremonies ordained by Moses are borrowed in their minutest details from the vulgar worship of India.

The holocaust, *par excellence*, of Brahminical sacrifices, is the ox—which is respected in India as the most welcome sacrifice that can be offered to God.

Leviticus also ordains the immolation of an ox at the door of the tabernacle.

In less important ceremonies the Brahmin priest offers both red deer and goats on the altar; sheep without spot and that have not yet brought forth young, black gazelles, the spotted doe, and turtle doves.

Leviticus, in like manner, ordains the sacrifice of sheep, of goats, and of doves.

The Hindoo fruit offering consists of flour, rice, oil, ghee, and fat of all kinds.

The Hebrews, for the same oblation employ flour, bread, and oil, and the first fruits of all grains.

With both peoples, salt should be added to all offerings; and Brahmins and Levites alike divide among themselves a portion of the sacrifice.

A perpetual fire burns on the Hindoo Altar, fed by the deva dassi, or consecrated priestesses.

The same fire burns in the Jewish Tabernacle, fed by Levites — for Moses admits not women to the service of God.

Lastly, in India as in Judea, all impurities and all offences against religion are atoned by sacrifices and ceremonies of purification.

I will dwell no farther on this subject, what I have said appearing to me abundantly to establish imitation.

It is remarkable that, like Egypt, where it became a divinity to the people; like Persia and Greece, where it constituted their most orthodox hecatomb; so did Judea, too, inherit this respect for the Ox, which is incontestably of Indian origin. Thus do we encounter at each page of the Bible such passages as these:

"You shall not muzzle the mouth of the ox that treads out the corn, and you shall permit him to eat thereof."

"You shall not plough with an ox and an ass yoked together."

These evidences of respect, we must admit, are but the remains of ancient, vulgar superstitions of the Egyptians, from which Moses was unable wholly to emancipate himself.

Hindoo and Hebrew purification of women after childbirth:

We read in Leviticus—

"If a woman, *suscepto semine*, brings forth a male child, she is impure for seven days, as for her menstrual period.

"If confined of a girl, she is impure for fourteen days, and her purification shall require sixty days.

"When the days of her purification are accomplished, whether for girl or boy, she shall, in testimony thereof, bring as an offering to the door of the Tabernacle, a lamb of a year, a young pigeon or a turtle-dove,

And in Manou—

"The birth of a child is a defilement to its parents, especially to the mother, who is declared impure for as many days as have elapsed months, since her conception, and her purification shall be accomplished, as after her natural seasons."

And we read in Colloûca's Commentaries—

"Formerly, after ablutions, it was customary for the woman, in terminating her ceremonies of purification, to offer a young unshorn lamb, to-

and give it to the priest, for an expiation."

gether with honey, rice, and ghee. At present, after ablutions, she but offers to Brahmin sunniassis, ten measures of rice, and six copas of clarified butter."

The possession of property forbidden to Brahmins:

The Brahmin's mission, according to Manou, is to officiate at sacrifices, and to teach the Holy Scriptures; he may not devote any portion of his time as consecrated to the Lord, to cultivation of the soil, herding of cattle, or gathering of harvests. These labors have been assigned by the Lord to Vaysias. But there is not a field in India, a farm, a tree, or a domestic animal, but must contribute to satisfy the wants of the Lord's elect.

"Give to the Brahmins," says the divine Brighou, "your first-gathered measure of rice, the first calf, the first kid, the first lamb of your folds of each year; give them also the first fruits of your cocoa-trees, the first oil that flows from your press, the first piece of stuff that you weave; and finally, if you will that the Lord shall preserve to you your possessions, and that the earth shall produce abundantly, according to your desires, know that the first of all that belongs to you, belongs to them."

Identical Hebrew ordinance:

Jehovah, by the mouth of Moses and Aaron, forbids any assignment of land to the Levites.

"I have given you," says Jehovah, "all that is most excellent of corn, wine, and oil — all that is offered as first fruits to the Lord.

"All the first fruits of the earth that are presented to the Lord, shall be reserved for your use; the pure of your household shall eat thereof.

"All that the children of Israel vow to me, shall be yours.

"All the first-born, whether of man or beast, that is offered to the Lord shall belong to you; providing, nevertheless, that ye shall receive a price for the first-born of man, and shall exact redemption money for the unclean of animals.

"But ye shall not redeem the firstlings of the ox, the goat, and the sheep, for they are agreeable to the Lord."

The only difference between Hindoo and Hebrew, is, that the first-born of man was not, and the firstlings of unclean animals could not be offered to Brahmins.

Such an approach to identity scarce needs comment, the influence of India being palpable, both in detail and *ensemble*, of the great principles bequeathed by her to social antiquity

Levitical impurities and their purification:

When we read in the 15th chap. of Leviticus, the laws of purification for involuntary defilements of either man or woman, we are struck with very natural surprise at finding them a mere reproduction of Hindoo sacred ordinances on the same subject.

Let us take, for example, the two cases of the above mentioned chapter, and collate them with their Hindoo parallels.

Uncleanness of the man:

"Speak unto the children of Israel, and say unto them, the man afflicted with seminal flux is unclean.

"And ye shall know he is thus afflicted, when a fœtid humor shall constantly gather and adhere to his skin.

"The bed whereon he sleeps, the seat whereon he sits, shall be defiled.

"If a man touches his bed, he shall wash his clothes and himself in water — and remain unclean until the evening.

"Who shall sit where he hath sat, shall also wash himself and his clothes in water — and remain unclean until the evening.

"Who shall have touched his person, &c., &c.

"Should he expectorate upon one that is pure, the latter shall, &c., &c., and remain impure until the evening.

"The saddle, and all that has been under the person so afflicted, shall be unclean until the evening. And who shall carry any of these things, shall wash, &c., &c., and be unclean until the evening. And if, before so washing, he shall touch another man — that other shall also wash, &c., and be unclean until the evening.

"Any vessel touched by such man, if of earth, it shall be broken, if of wood, it shall be washed with water.

"Should the afflicted be healed, he shall yet count seven days, and having washed his person and his clothes in running water, he shall be clean.

"On the eighth day, he shall take two turtle-doves and two young pigeons, and shall present himself before the Lord at the entrance of the Tabernacle of the Covenant, and shall give them to the priest, who shall

offer one for a sin, and the other for a burnt offering, and shall pray for him before the Lord that he be cleansed from his impurity.

"The man who shall have gone in unto a woman (*vir de quo egreditur semen coitus*) shall wash his whole body, and be unclean until the evening.

"The woman whom he shall have gone in unto, shall in like manner wash, and be unclean until the evening."

Uncleanness of the Woman:

"The woman in her menstrual state, shall be secluded for seven days.

"Who shall touch her shall be unclean until evening, and whatever she shall sleep upon, or sit upon, during the days of her seclusion, shall be defiled.

"Who shall have touched her bed, shall wash his clothes, and having plunged himself in water, shall be unclean until evening.

"If a man approach her while in this monthly recurring condition, he shall be unclean for seven days, and all the beds whereon he sleeps shall be defiled.

"The woman in whom this condition is irregular, or prolonged beyond the natural period, shall remain unclean as for each month while it continues.

"*And during this prolongation*, all on which she shall have slept or sat shall be defiled, and whosoever shall have touched them shall wash his clothes and his person, and be unclean until the evening.

"The period over, and its effects having ceased, the woman shall count seven days before purifying herself.

"On the eighth she shall offer for herself to the priest, two turtle doves nd two young pigeons, at the entrance of the tabernacle of the covenant.

"The priest shall offer one for a sin, and the other for a burnt offering, and shall pray before the Lord for her, and for her purification.

"Ye shall, therefore, teach the children of Israel that they preserve themselves from all impure things, that they die not of such defilement, and pollute not any tabernacle which is in their midst.

"Such is the law for one afflicted with seminal flux, or who shall defile himself in approaching a woman.

"Such is also the law as regards the woman secluded during her monthly periods, or when that period recurs irregularly or so prolonged; and such also for the man who shall approach her at such a time."

Vedic Impurities and their Purification (Ramatsariar):

The Vedas, or Holy Scriptures, propound the principle, that

as spiritual tarnish is atoned by prayer and good works, so should personal defilement be purified by ablutions.

Ramatsariar, whom we are about to cite, is a sage of high antiquity, greatly venerated by Brahmin theologians in the south of India, and a recognized authority on all connected with the ceremonies and sacrifices of religion.

His words on the subject are:

"Men and women are alike subject to a condition that forbids their participation in family festivals and ceremonies of the temple, for they are unclean, nor are they purified by ablutions in the sacred waters of the Ganges until after that condition has ceased."

Uncleanness of the Man:

"Every man who has contracted disease from the use or abuse of women shall be impure while it continues, and for ten days and ten nights after his restoration.

"His breath is impure, his saliva and his perspiration are impure.

"He may not eat with his wife, with his children, nor with any other of his caste or relations, his food becomes unclean, and all who eat with him are unclean for three days.

"His clothes are defiled, and must be cleansed by the waters of purification, and all who touch him are unclean for three days.

"Who speaks to him from the leeward is impure, and purifies himself by ablution at sunset.

"The mat of his bed is defiled, and must be burned.

"His bed is defiled, and must be cleansed by the waters of purification.

"His drinking vessels, and the earthen dishes that have contained his rice are defiled, and must be broken and buried in the earth.

"If his vessels are of copper or any other metal, they may be cleansed by the waters of purification, or by fire.

The woman who, knowing his condition, shall consent to him, shall be unclean for ten days and ten nights, and shall offer the sacrifice of purification after having bathed in the tank destined for shameful defilements.

"The man thus defiled shall be incapable of performing the anniversary funereal ceremonies of the death of his parents; the sacrifice would be impure, and rejected by the Lord.

"The horse, the camel, the elephant on which he may ride on pilgrimage shall be impure, and shall be washed in water wherein is dissolved a sprig of cousa.

"If he make a pilgrimage to the Ganges, his fault shall not be remitted, because he did it while unclean.

"If he bring back the water of the holy river, they may not serve for waters of purification, they become impure like himself.

"Should he in this state strike a man of his own caste, he shall suffer double the ordinary fine, and the man struck shall be impure until sunset.

"When healed, he shall wash himself in the pond for shameful defilements; he shall then perform his ablutions in the waters of purification, and thereafter devote the entire day to prayer, for which he has been disqualified until then.

"He shall make abundant offering to religious devotees.

"He shall then present himself at the gate of the temple, and shall there deposit his offerings of rice, of honey, and of ghee, with a young lamb that has not yet been shorn. If poor, and unable to offer a lamb, he shall offer a couple of young pigeons without spot, and which shall not yet have builded nests or warbled the song of love.

"He shall then be purified, and may again rejoice with his wife and children."

Impurity of the Woman:

"The divine Manou has said — 'Sixteen complete days with four distinct days, interdicted by those of good repute, constitute what is called the natural season of the woman, during which her husband may approach her with love. Of these sixteen days, the first four being forbidden, as also the eleventh and the thirteenth, the remaining ten days are approved.'"

"The Veda has said — 'The husband should respect his wife during her natural seasons, as we respect the blossom of the banana which announces fecundity and future harvest.'"

"The eleventh and thirteenth days are interdicted from motives of continence. The first four days alone are considered defiling to those who do not respect them.

"During these four days the woman is impure; let her take refuge in her apartment, and hide herself from her husband, her children, and her servants.

"Her respiration, her saliva, and her perspiration are impure.

"What she touches becomes instantly impure, and the milk coagulates in the vessel which she holds in her hands.

"The mat of her bed is defiled, and shall be burnt, and the bed cleansed with the waters of purification.

"Whatever she may repose upon shall be impure, all who shall touch her shall be impure, and shall purify themselves by evening ablutions.

"Let her not pronounce the name of her husband, nor of her father, nor of her mother, in this condition, for she is impure and will defile them.

"Let her not rub herself with saffron.

"Let her not dress herself with flowers.

"Let her not desire her women to dress her hair; in this state she should not seek to please.

"Let her lay aside her jewels, for they will be defiled, and must be purified by fire.

"She should not eat with her husband, her children, or her women, even should the latter be of her own caste.

"Let her refrain from making offerings or assisting at funeral ceremonies; her offering will be impure, the ceremonies defiled.

"Should the four days' impurity, ordained by the divine Manou, be prolonged by two, by four, or by six days, purification may not be effected during such time, as the law prescribes.

"When all external signs have ceased, and after two ablutions of the morning and of the evening, which are called ablution of the rising and ablution of the setting sun, let her accomplish her cleansing with the water of purification.

"Let her then present herself at the gate of the pagoda, and deposit her offerings of rice, of honey, and of ghee; let her also offer a young lamb without spot and unshorn, or in default, a couple of pigeons that have not yet warbled the song of love, nor builded their nests.

"And having done so she will be purified, and may resume her household occupations.

"And she may recall to her, her husband, who had separated himself in obedience to the word of Scripture, 'He who during the interdicted nights shall abstain from conjugal communing, preserves himself as pure as a dwidja or a brahmatchar.'"

With such striking parallels between Hebrew and Hindoo society before us, he must indeed be an unflinching champion of revelation to see in Moses aught but a legislator who, having to legislate for a people, the issue of a servile class, of a class that knew no subordination to other rules than those of labor and of endurance, was content to copy Manes, and those Egyptian institutions which are incontestably of Oriental origin

Do we not know, moreover, that all the peoples of Asia were subject to the same usages, still honored by the majority of them?

In those hot climates religion took upon itself the duty of sanitary legislation for personal cleanliness, as the only means of contending against dangerous epidemics that periodically desolate those countries, and guarding against leprosy, that hideous malady that Europe knows no more, but which still prevails in the East with the same virulence as in ancient times.

From Manou to Mahomet these sanitary laws were the same; climate indicated the necessity, and I certainly should not have taken the trouble to show that Moses was but the copyist of earlier usages, but which it was natural to adopt, were it not that there are people who, in their enthusiasm, whether sincere or conventional, obstinately persist in everywhere seeing revelation and the finger of God.

Moses commanded the sacrifice of an ox upon the altar, after the example of the Brahmins, the Hierophants of Egypt, the Magi of Persia, the priests of ancient Greece; instead of therein seeing the natural adoption of usages as old as the world, the Jesuits, Menochius, and Carrière, there find a type and symbol of the Eucharist!

Moses commands the ablutions required by climate, and adopts the regulations ordained by Manes and Manou; instead of admitting that he has therein but followed the prevailing custom of the East, the same Jesuits see in the ablutions imposed upon the Hebrews a symbol of the purity of the new faith, which should, later, regenerate the Christian world!

The system of interpretation is always the same, the most insignificant custom is attributed to Mount Sinai, and to Divine inspiration. But to sustain such propositions, to what pitiable arguments are we not obliged to descend!

But why are we astonished? Have we not long known that for certain classes there is neither historic truth, good sense, nor reason, outside their own pale?

Will Brahmins, Magi, Levites, and Hierophants, in proclaim

ing themselves the chosen of God, the sole dispensers of truth and right, for a moment permit discussion of their own position? Do they not proscribe their enemies? Have they not made monarchs tremble who sought emancipation from their rule? Have they not governed by torture and by the stake?

What ground for surprise, then, if we find the tradition continuous; if the heritage has found inheritors, and if modern Leviteism, gather all its forces, call out all its reserves for a pitched battle, with the avowed object of proscribing reason and liberty, and of revivifying that ancient sacerdotal despotism, which heretofore filled the world with ruins, and with martyrs?

Bible prohibition of the blood of animals as food. We read in Leviticus:

"If a man, whether of the house of Israel, or of the strangers that dwell amongst you, shall eat blood, the eye of my wrath shall rest upon him, and I will destroy him from amongst his people.

"Because the life of the flesh is in the blood, and I have given it to you that it may serve you at the altar, as an expiation for your souls, and that the soul be expiated by the blood.

"For this have I said to the children of Israel, that none amongst you nor of the strangers that dwell among you, shall eat blood.

"If any man of the children of Israel, or of the strangers that dwell amongst you, shall take any animal in the chase, or any bird in his net, that it is lawful to eat, let him spill the blood, and cover it with earth.

"For the life of all flesh is in the blood; and for this have I said to the children of Israel: 'The blood of all animals shall ye not eat, for the life of the flesh is in the blood, and who shall eat of it shall be punished with death.'"

Prohibition of dead animals:

"If any man of the children of Israel, or of strangers, shall eat of the flesh of any animal that shall have died, or shall have been killed by another animal, he shall wash his vestments and his person in water, and shall be impure until the evening, and shall be cleansed by this ceremony.

"But if he wash not his vestments and his person, he shall remain defiled."

Brahminical prohibitions on the same subject. We read in Ramatsariar:

"The man who eats of the blood of an animal permitted as food by the Veda, is called the son of a vampire, and shall perish, for no man should nourish himself with blood.

"Who shall eat of the blood of an animal forbidden by the Veda, shall die of leprosy, and his soul shall revive in the body of an unclean jackal.

"The blood is the life, it is the Divine fluid that waters and fertilizes the matter of which the body is formed, as the hundred arms of the Ganges water and fecundate the sacred soil; and as it would be senseless to attempt to dry up the source of the great river, so may not the sources of life be uselessly drained, nor profaned as food.

"It is through the blood that the Divine essence emitted from the Great All (who is all and is in all), and which is the soul, unites itself to the body. It is the blood unites the fœtus to the mother, it is by the blood we hold to God.

"We eat not the sap of trees, which is their blood, and produces fruit. In like manner we may not eat the blood of animals, which is their sap.

"The blood contains the mysterious secrets of existence, no created being can exist without it. To eat blood is to profane the Creator's Great Work.

"Let man who has eaten of it fear that in successive transmigration he may never escape from the body of the unclean animal in which his soul has been re-born.

"The sacrificing Brahmin cuts the throat of the ox, the lamb, or the goat, before offering it on the altar; let this be your example.

"When you desire to eat of the flesh of animals, clean and not forbidden, whether ruminants, and dividing the hoof, or others taken in the chase, fowls or quadrupeds, make a hole in the earth and cover it over, after having therein spilled the blood of the animal you would eat.

"Apart from pains of the other world, elephantiasis, leprosy, and diseases the most vile attend him who shall transgress these prohibitions."

Prohibition of animals that have died:

"The animal that dies naturally, or by accident is impure, although not of a class forbidden by the Holy Scripture, for the blood is still in the body, and has not been spilled on the earth.

"Who eats of it eats of the blood with the flesh, which is forbidden, and he becomes impure as the animal of which he has eaten.

"If so many of the lower classes die of leprosy, and of vile diseases which make their bodies a prey to worms, even before they have ceased to live, it is because they feed upon every dead animal they find.

"Who shall have thus eaten should proceed to the tank for vile defilements, and having washed his clothes, plunge his body into the water, and after three prolonged ablutions, shall remain unclean until the second sunrising."

In forbidding blood as food, Moses assigns no other reason for the prohibition than that expressed in this line, "Because the life of the flesh is in the blood," and as usual offers no explanation of his idea.

We see plainly that he was addressing a people who required rather to be ruled, than taught, and who accepted his prohibitions without requiring a reason.

In India, on the contrary, the same prohibition requires to be developed, to address itself to the understanding, to make it understood why it was ordained, and then the attendant considerations assume a lofty import, which the Bible has not perceived, because its version was but an imperfect recollection:

"The blood is the life, it is the Divine fluid that waters and fecundates the matter of which is formed the body, as the hundred arms of the Ganges water and fertilize the sacred soil.

"It is through the blood that the pure essence emanating from the Great Whole, and which is the soul, unites itself to the body."

Science may laugh at this definition of the Veda; the thinker will admire the emblem.

And Moses certainly but curtailed his recollections when he wrote this simple explanation of the law he imposed, "Because the life of the flesh is in the blood."

Do not these striking coincidences prove incontestably that the Bible is but an echo of Oriental institutions? I don't know if I delude myself, but it seems to me that, seriously considered, such is the conclusion that naturally presents itself from simple study of the book left by Moses.

In the five books attributed to this legislator, we find at each

step details, manners, customs, ceremonies, modes of sacrifice, laws, which, given without the faintest explanation, can only find their *raison d'être* in imitation of ancient civilizations, and the farther we advance in this comparative study the more shall we become persuaded that Moses did but abridge, for the use of the Hebrews, those institutions of Egypt which the latter had received from India.

Israelites forbidden to kill their oxen, sheep, or goats elsewhere than before the tabernacle.

Before investigating the symbolic meaning of this curious injunction against the slaughter of animals, ox, lamb, or goat, except at the gate of the Tabernacle and in the hands of the priest, let us see what were the Hindoo ordinances on the subject.

Thus says Leviticus:—

"And the Lord spake again unto Moses, and said unto him:

"Speak unto Aaron and to his sons and tell the children of Israel, 'Behold what the Lord hath commanded, behold what He hath said:

"'Every man of the house of Israel who shall have killed an ox, a sheep, or a goat, in the camp or out of the camp, instead of slaughtering them before the tabernacle as offerings to the Lord, shall be guilty of murder, and shall perish in the midst of the people as if he had shed the blood of one of his fellows.'

"Therefore, should the children of Israel present to the priest their animals for slaughter, instead of slaughtering them in the fields, that

We read in Manou, lib. v:

"The Being who exists by his own will has himself created animals for sacrifice, and by sacrifice is this universe magnified, therefore the slaughter committed in sacrifice is not a murder.

"For as many hairs as had the animal on its body, so many times shall he who slaughters it after an unlawful manner perish by a violent death at each succeeding birth by transmigration.

"Who shall only eat of the flesh of an animal, bought or received from another, after having offered it to God, is not guilty, for to eat flesh after accomplishment of sacrifice has been declared the divine law.

"A Brahmin should never eat of

they may be sanctified by the Lord, to whom they have been offered as a peace-sacrifice, before the Tabernacle of the Covenant.

"The priest shall sprinkle the blood upon the altar at the gate of the Tabernacle of the Covenant, and shall burn the fat for a sweet savor to the Lord.

"And thus shall they no more sacrifice their animals to demons, to whom they were before sacrificed, and this law shall be eternal for them and for their posterity.

"Say unto them: If a man of the house of Israel, or of those who have come from without, and who are strangers amongst you, kill an animal without bringing it to the entrance of the Tabernacle of the testimony that it may be sanctified by the Lord, he shall perish in the midst of his people."

the flesh of animals which have not been consecrated by prayers, but let him eat conformably to the eternal law, after consecration by holy words.

"Who shall even daily nourish himself on the flesh of animals permitted for food, commits no fault, for Brahma has created certain animals to be eaten and others to eat them.

"Let the devotee who knows the law never desire to kill an animal without making it an offering, let him never eat flesh without conforming to this rule, unless under urgent necessity.

"Who merely for his pleasure shall kill innocent animals, his happiness shall not increase neither in life nor after death.

"But the anchorite in his forest-retreat should never commit murder upon animals without sanction of the Veda, even under distress."

Extract from the Sama-Veda:

"We should respect animals, for their imperfection is the work of supreme wisdom that governs the world, and that wisdom ought to be respected even in its minutest works.

"You shall not, therefore, without necessity, or for pleasure, kill animals which are, like yourself, of divine creation.

"You shall not torment them.

"You shall not afflict them.

"You shall not over-work them.

"You shall not abandon them in their old age, remembering the services they have rendered you.

"Man may only kill animals for food; carefully shunning those that are forbidden as unclean.

"Even in killing them for food he commits a fault, for which he will be severely punished if he observe not the prescribed rules.

"Let him lead his animal before the temple, and the priest shall slaugh

ter it in offering it to the Lord, and he shall sprinkle the blood of the victim upon the altar.

"For the blood is the life, and life, in departing, should return to God.

"Who shall eat flesh without conforming to the prescribed rules of Holy Scripture shall die ignominiously, for he has shed blood without offering it to the Master of all things."

On the same subject, Ramatsariar (Commentaries)

"Who would observe the prescribed law will not eat the flesh of animals until after he has had them offered to God by the sacrificing Brahmin, who shall sprinkle blood upon the altar, for the blood must be offered to the Creator to sanctify the death.

"Who shall eat of the flesh, without sacrifice, shall be cursed in this world and in the next, for the divine Manou has said, 'He shall devour me in the other world whose flesh I shall eat in this.'"

It appears from the above cited passages of Leviticus, that Moses prohibited the slaughter of animals by the Hebrews, elsewhere than at the gate of the Tabernacle, under penalty of death.

But, as usual, the legislator stoops not to explain his motives and the object of his prohibition.

Wherefore, in the words of the Bible, forbid the slaughter of all animals *in castris vel extra castra*, in the camp, or outside of the camp?

Verse 7, chap. xvii., Leviticus, which treats of this matter, contains a semblance of explanation in these words: "*Et nequaquam ultra immolabunt hostias suas dæmonibus*, and they shall henceforth no more offer their sacrifices to false gods."

But what does this passage prove? It simply indicates that formerly the Israelites offered their sacrifices before statues of gods that Jehovah had overthrown, and the same custom was continued for the profit of the new worship.

What we wish to discover in the works of Moses is the idea that suggested this prohibition of immolation elsewhere than at the gate of the Tabernacle, *ut sanctificentur Domino*, that the slaughtered animal be sanctified by the Lord.

Moses did but abridge the ordinances of ancient Egypt and India, and in retaining the custom, always contrives (he is a careless transcriber) to forget the idea that gave it birth.

Let us return to the passages above transcribed from Manou and the Veda on the same subject, and then it is possible to dissipate the obscurity of the Bible-text, to explain it logically, always deducing therefrom the natural conclusion that this text, like all the rest, is but the result of an ill-executed copy.

All ancient nations, and above all, the Hindoos, had a respect most profound for the mysterious work of Divine Creation, and their constant pre-occupation was not to do it violence; hence their pious horror of blood and of the slaughter of animals. Between this reverence for and their own material necessities of life, which forced a resort to animal food, they invented this religious fiction, which consists in immolating the animal destined for their subsistence before the temple of the Divinity, and thus to legitimatize the blood spilled by offering it to the Creator.

For, as expressed by the Veda, —

"The blood is the life, and all life in its extinction should return to God."

Hence the prohibition addressed by Manou and the Holy Scriptures to all Brahmins, devotees, and holy men, to eat of the flesh of an animal that has not been first sacrificed to God

Hence, too, those words of the Bible:

"Every man of the house of Israel who shall have killed an ox, or a sheep, or a goat, in the camp or out of the camp, and who shall not have presented them at the gate of the Tabernacle to be offered to the Lord, shall be guilty of murder."

It was from India, beyond doubt, that the whole East adopted this practice of sanctifying the flesh of which they were about to partake, by offering its blood (its life) to the Lord.

Later, the primitive idea became dim and symbolic; and the custom of sacrificing each animal killed, to the Creator, ceased. For this daily usage was substituted periodical festivals, during

which the people brought animals of all kinds to be sacrificed by the priest on the altar, for general pacification.

India alone remained faithful to her ancient usages, and even to-day high castes and Brahmins partake only of flesh that has been consecrated in the temple.

Thus have all ancient civilizations proceeded from each other; and thus, in comparing their habitual usages in the most minute details of life, do we discover that community of origin which, so far from being a paradoxical idea, is the inevitable and logical result of the laws which govern human development.

Catholic opinion, which persists in seeing in ancient Hebrew usages a type of the New Church, explains this chapter of Leviticus in another manner.

According to it, these prohibitions were simply established by God, to prevent the Jews from offering sacrifices elsewhere than at the Tabernacle.

I would have it remarked, that the Bible employs this expression: *Homo quilibet de domo Israeli;* that is, any Israelite who shall have slaughtered an animal elsewhere than before the gate of the Tabernacle.

If a sacrifice to the Divinity was intended, the priest alone had a right to offer it; while, in the form before us, every Hebrew has a right to slaughter before the Tabernacle, provided he sanctifies the act by presenting the blood of the victim to the priest, to be sprinkled on the altar in sign of expiation.

It is, therefore, only animals destined for food, and not for purely religious ceremonies, that are spoken of.

Ante ostium Tabernaculi testimonii immolent eas hostias pacificas. They offer up their peace sacrifices at the entrance of the Tabernacle.

Such is the command to the Hebrews.

Fundetque sacerdos sanguinem super altare Domini. The priest sprinkles the blood on the altar of the Lord.

Such is the rôle of the Levite.

I repeat, if a symbolic sacrifice to the Divinity was meant

the priest alone had a right to offer up the victim, and that not at the door of the Tabernacle, but in the interior temple, where none but himself might enter.

Moreover, the explanation which we resist, can only be rendered possible by singular distortions of the text.

Here we have the interpretation of this passage by the Father de Carrière, in the approved edition of the Bible before us.

Levitical text:

Homo qui libet de domo Israel, si occiderit bovem, aut ovem, aut capram, in castris vel extra castra.

Et non obtulerit ad ostuim Tabernaculi oblationem Domino, sanguinis reus erit, quasi si sanguinem fuderit, sic peribit de medio populi sui.

Ideo sacerdoti afferre debent filii Israel hostias suas quas occident in agro, ut sanctificentur Domino.

Literal translation:

Every man of the house of Israel who shall have killed an ox, or a sheep, or a goat, within the camp, or without.

And who shall not have offered it to the Lord before the gates of the Tabernacle, shall be guilty of blood, and as if he had shed blood, shall perish midst his people.

For this cause should the children of Israel offer to the priest the victims which they have slain in the fields, that they may be sanctified by the Lord.

Translation by the Jesuit Father de Carrière:

Every man of the house of Israel, *or of proselytes living amongst them, who, desiring to offer a sacrifice to the Lord*, shall *with the design*, have killed an ox, or a sheep, or a goat in the camp, or without the camp.

And who shall not have presented it at the entrance of the Tabernacle to be offered to the Lord, shall be guilty of murder, and shall perish in the midst of his people, as if he had shed the blood of a man.

For this cause should the children of Israel present to the priests *the pledges they would offer to the Lord, that they may offer them before the Tabernacle*, instead of slaughtering them in the fields.

The italic passages exist not in the text; this loyalty of translation needs no comment. Let us, however, remark that it is precisely these unscrupulous interpolations that serve to support the pretension that Leviticus was understood in this chapter, to speak of animals offered purely in sacrifice to Jehovah, and not of those destined for the food of the people.

Moreover, Leviticus, chap. vii., seems itself to exhaust the question, when commanding that the blood and the fat of all slaughtered animals, indiscriminately, be offered to the Lord, on pain of death; and that the breast and the right shoulder of each victim, immolated, be given to the priest.

Incontestibly, then, the question here is of animals destined for food, and it is equally incontestable that we must revert to the extreme East for that explanation of these customs which the Bible affords us not.

Impurity occasioned by the dead, and preservation from defilement, according to Leviticus, chap. xxi.:

The Lord also said unto Moses, — Speak unto the priests, sons of Aaron, that they defile not themselves at funeral ceremonies on the death of one of their brethren.

Unless ceremonies for those who are most nearly allied to them by blood, such as a father, a mother, a son, a daughter, or a brother.

And a virgin sister, who has not yet been married. But the priest shall not defile himself, even at the death of the prince of his people.

On these occasions the priests shall not shave their heads, nor their beards, nor make incisions in their flesh.

They shall preserve themselves pure for God, and shall defile not his name, for they present incense to the Lord, and offer the bread of their God, for this cause should they remain undefiled.

Leviticus, chap. xxii:

The Lord spake again unto Moses and said:

Speak to Aaron and to his sons that they be careful, when defiled, not to touch the sacred oblations of the children of Israel to soil that which they offer Me and which is consecrated to Me, for I am the Lord.

Say unto them and to their posterity: whatsoever man of your race

being impure, shall approach such things as have been offered by the children of Israel to the Lord, and have been consecrated to him, shall perish before the Lord.

The man of the race of Aaron, who shall be leprous, or who shall suffer what should only occur in the use of Marriage, shall not eat of what has been sanctified unto Me, until he shall be healed. Who shall touch a man defiled by the touch of a corpse, or of a man suffering what should only occur in the use of marriage.

Or who shall touch any crawling thing, and generally all that is impure and that may not be touched without defilement, shall be unclean until the evening, and shall not eat of consecrated things before washing his body in water.

Then, after sunset, being purified, he shall eat of consecrated things, as the only food permitted him.

They shall not eat of the beast that hath died, or been killed by another beast, with such food they shall not defile themselves.

Let them keep my precepts, that they fall not into impurity, and that they die not in the sanctuary after having defiled it, for I am the Lord who sanctify them.

Were it not for our habit of, for the most part, reading the Bible without troubling ourselves to understand its sense, we should long since have perceived and become satisfied that it is but a jumble of ancient mysteries, of which the initiated alone held the keys, and of the most vulgar superstitions of Egypt.

The two passages above cited require some development before following them up with their Hindoo begotten ordinances.

Chap. xxi. ordains that priests shall not assist at mortuary ceremonies, which are defiling.

It is only permitted them to preside at funerals of near relations, carefully abstaining always from what may defile them.

There is no exception to this funeral rule, even at the death of a prince of the people.

Chap. xxii. forbids priests while impure, to touch things holy, that is while leprous, affected with certain maladies, or soiled by the touch, direct or indirect, of the dead, or by touch of

things that crawl upon the earth, and generally of impure things, according to the words of Leviticus.

And this is what they would have us accept as a Divine revelation. The priest is defiled who attends his fellow-creature to his last home. The priest is defiled by contact, direct or indirect, with the dead. The priest is impure because an involuntary sufferer from disease. The priest is impure from contact with crawling animals. What a singular collection of ridiculous superstitions, and how we should shrug our shoulders with pity on meeting such things in the theology of some savage people of Oceanica!

What! could such utterances have fallen from the mouth of God! The Supreme Being but manifested himself to men to constrain them to such singular practices!

I can understand that, to a certain extent, all this may have been good for this people of Israel, brutified by servitude, and who, in their emancipation, but distinguished themselves in brigandage and murder; but to require us at this time of day to bend the knee to such absurdities would be, I hesitate not to proclaim, to despair forever of the sound preceptorship of human reason.

Fortunately there is nothing easier than to show this revelation that it revealed nothing, and to prove that Moses did nothing more than continue the traditions of the East, and to institute the Levites on the model of Hierophants and Brahmins.

It is to be remarked in the Bible of the Hebrew legislator, that is, in the five books attributed to him, that very little is said about the impurities of *vice*, or if you prefer it, of sin. All defilement comes from impure contact.

Touch not the dead, nor a creeping thing, nor a diseased person, you shall perish before the Lord.—*Peribit coram Domino.*

This system of impurities cleansed by ablutions, *cum laverit carnem suam aqua*, is a simple code of sanitary regulation adopted by all the peoples of Upper Asia, by all the peoples of the East; and the Jehovah of Moses is no more the revealer,

than Mahomet, who also placed ablutions (so necessary in those climates) under the rule of religion.

But ancient legislators found it necessary to make cleanliness imperative upon the indolent inhabitants of a burning soil, and Moses, who attributes these regulations to God himself, is the only one who leaves not even a hint of their motive, without which they are absurd.

The following prohibition may in fact be pronounced worse than absurd:

"*Et ad omnem mortuum non ingreditur omnino; super patre quoque suo et matre non contaminabitur.* And he shall never come near any dead person, whatever, be it even father or mother, for he shall be defiled."

I am quite aware, it will be said that I do not comprehend the Bible, that in all this there is a figurative meaning that I do not catch, because my eyes have not been opened by the light of faith; that these customs are but typical, and this purity exacted from the ancient Levites is but figurative of the purity essential to the priests of the new church.

I know all the opinions of Father de Carrière and others, and of their disciples, and I also know their system of translating and of torturing texts, now that they may no longer torture heretics.

It would be too absurd to expect us to believe that all the customs, the usages, the habits of life of a people, had been inspired by God as an emblem, a figure, a prediction of a religion which it was his intention to establish at some later date.

Oh! no sirs, we cannot accept your ideas. For God is not the unskilful workman, whose first rude work requires retouching, and when creating us, with that mysterious object which we shall only know in another life, he, in shedding upon us a spark of his Divine Majesty, bestowed upon us a belief the most sublime — and universal conscience holds fast its recollection.

Away, then, with that Hebrew revelation which reason can never accept; and believe that the sublime and touching *morale*

of Christ needs no such precursors as the superstitions left as popular pabulum by the initiated of ancient times.

Manou, the Vedas, and Ramatsariar, the commentator, on defilement occasioned by the dead.

Manou, lib. v. :

"The defilement occasioned by a corpse has been declared to last ten days for those who preside at the funeral ceremonies, until the bones are collected. (We know that Hindoos practise cremation.)

"The defilement occasioned by death extends to all relations. In one day and one night added to three times three nights, the near relations of the defunct, who have touched the corpse are purified, and three days are necessary for distant relations.

"The disciple who accomplishes the funeral ceremonies of his spiritual directors is only cleansed after ten nights, he is placed in the same rank as relations who have borne the corpse.

"For male children (of the priestly caste) who die before tonsure, the purification is one night; but if they have received the tonsure, a purification of three nights is required.

"A child dead before the age of two years without tonsure, should be transported by his parents to consecrated ground, without cremation, and the parents undergo a purification of three days.

"A dwidja, if the companion of his noviciate die, is unclean for one day.

"The maternal relations of betrothed girls not yet married, who die, are purified in three days. The paternal relations are purified in the same manner; let them bathe during three days.

"If a Brahmin, learned in the Holy Scriptures, die, all who approach him are defiled for three nights only.

"If a King die, all who approach him are defiled while the day-light lasts, if he die during the day; and while the star-light lasts if dead during the night."

Such in substance are the funeral rules of impurity for those who touch the dead. Let us now see in what consists the impurity of the priest, and in what manner he should purify himself from contact with the dead.

Extract from the Veda (precepts):

"The Brahmin, who has received the sacred investiture, and who is thereby destined to offer sacrifices and expound the Holy Scriptures, should abstain

from all contact with the dead, for the dead defile, and the officiating priest should be always pure.

"The sight even of an impure person defiles him, and he should after the prescribed ablution, recite in a low voice, the prayers that efface defilement.

"But the Brahmin who performs the funeral ceremonies at the death of his father and of his mother is not defiled, for the Lord of all things has said, 'Who honors his father and his mother in this life, and sacrifices at their death which is their birth in God, can never be impure.'

"If he officiates at the funeral of his brothers and his sisters who have not yet found husbands, he shall be impure until the end of the ceremony, and shall purify himself by prayer and ablutions until the second setting of the sun.

"While unclean let him never enter the temple to offer sacrifice of *Sorwamedha* or of *Aswanuda*, the sacrifice he shall offer will be impure.

"Let him assist at royal funerals, let him sanctify them by his prayers, but let him not touch the corpse."

Abandoning, then, these regulations of personal defilement, which to it appear but secondary, the Veda continues from a lofty standard never attained by the Bible :

"The truly wise, twice regenerated, who live in constant contemplation of God, can be defiled by nothing in this world.

"Virtue is always pure, and he is virtue.

"Charity is always pure, and he is charity.

"Prayer is always pure, and he is prayer.

"Good is always pure, and he is good.

"The Divine essence is always pure, and he is a portion of the Divine essence.

"The sun's ray is always pure, and his soul is like a ray of the sun that vivifies all around it.

"Even his death defiles not, for death is for the sage, twice regenerated, a second birth in the bosom of Brahma."

Ramatsariar (commentary on the Veda):

"The person becomes defiled from impure contact with the dead, and with all things which the law hath delcared impure.

"The soul is defiled by vice.

"These laws of personal impurity were established by him who exists by

the sole power of his own will, that man may preserve his physical life, and give it health and strength by ablutions with water, which is the sovereign purifier.

"The impurities of the soul are purified by the study of the Holy Scriptures, by expiatory sacrifices and prayer, &c., &c.

"And as saith the Divine Manou, a Brahmin is purified by separation from all mundane affections.

Fermented liquors forbidden to the Levites before entering the tabernacle.—Leviticus, chap. x:

"The Lord also said unto Aaron: You shall not drink wine, you nor your children, nor anything that intoxicates, when entering the Tabernacle of the Testimony, lest ye be punished with death; this precept is eternal, and shall be followed by all the generations who succeed you.

"That ye may have knowledge to discern what is holy and what is profane, what pure and what impure.

"And that ye may instruct the children of Israel in the laws which the Lord hath given them by the mouth of Moses."

Fermented liquors forbidden to Brahmins before entering the temple. The Veda (extract from the book of precepts—Brahmanas):

"Let the officiating Brahmins abstain alike from spirituous liquors and the pleasures of love, before confronting the Majesty of Nature's Lord to offer him the sacrifice of expiation in the Temple.

"Spirituous liquors beget drunkenness, neglect of duty, and they profane prayer.

"The Divine precepts of the Holy Scripture may not be uttered by a mouth poisoned by drunkenness.

"Drunkenness is the worst of all vices, for it obscures reason, which is a Divine ray from Brahma's self.

"The pleasures of love permitted amongst men and allowed to the devotee, are forbidden to the priests when preparing themselves for contemplation of the Great Governor of the Universe.

"The Brahmin may not approach the altar of sacrifice *but with a soul pure, in a body undefiled.*"

No special importance will, perhaps, be found in the above

passages, considering that all Oriental religions have concurred in proscribing fermented potations.

The antiquity of India stands forth to establish its priority of religious legislation in prohibiting to priests the use of spirituous liquors, and especially in forbidding the pleasures of love when they are about to offer sacrifice.

This last prohibition has not been adopted by the Bible, which rarely troubles itself with questions of morals, except to give lessons of immorality.

This extract from the Veda, however, once more demonstrates how much the Hebrew Scriptures are inferior in grandeur of idea and dignity of thought, to the Sacred Scripture of the Hindoos.

Marriage of priests — Defects that exclude from the priesthood. — Leviticus, chap. xxi. :

"The priest shall marry a virgin. He shall not marry a widow, or one who has been divorced or dishonored, or a vile person; but shall take a daughter of his tribe.

"He shall not mingle the blood of his race with that of the common people, for I am the Lord who sanctify him.

"The Lord spake again unto Moses, Speak again to Aaron: If a man of your family and of your race have a spot upon his body, he shall not offer sacrifice to his God.

"And he shall not approach the ministry of the altar, if he is blind or lame, or have the nose too small,

Brahminical institutions, and marriage of priests according to the Vedas. — Extract from from Veda (precepts) :

"Let the Brahmin marry a young Brahmin virgin, without spot, when he shall have accomplished the time of his noviciate and received the sacred investiture.

"Let him not seek a widow, or a girl of evil manners, or unhealthy, or of any family that studies not the Sacred Scriptures.

"The wife whom he shall choose, should be agreeable and well made, her steps modest and bashful, her face soft and smiling, her mouth pure of all kisses; let her voice be musical and caressing like that of the *datyhoua*, her eyes express innocence in love. For it is thus

or crooked, or too large, or the hand or foot maimed.

"If he be hump-backed, or blear-eyed, or sty on his eye; if he have an incurable itch or scurvy, or a hernia.

"No man of the tribe of Aaron the priest, who hath a spot, shall approach the consecrated bread or offer the victim to the Lord.

"Nevertheless he may eat of the bread offered in the sanctuary.

"But he shall not enter within the veil nor approach the altar, for he hath a spot, and must not defile my sanctuary, I am the Lord who sanctify them."

that a wife fills her house with joy and with happiness, and brings prosperity.

"Let him shun women of impure and vulgar race,—their contact shall defile him, and thus shall he cause the degradation of his family.

"The woman whose words and thoughts and person are pure is a celestial balm.

"Happy shall he be whose choice is approved by all the good."

Manou, lib. iii:—id.

"It is ordained that a devotee shall chose a wife from his own class.

"Let him take a well-formed virgin, of an agreeable name, of the graceful carriage of the swan or of the young elephant; whose body is covered with a light down, her hair fine, her teeth small, and her limbs charmingly graceful.

"Let him shun those whose families neglect the sacraments, who do not produce male children, or who study not the Holy Scriptures, or whose parents are afflicted with defiling maladies."

Ramatsariar (Commentaries):—id.

"The Brahmin who marries a woman who is not a virgin, who is a widow, or divorced by her husband, or who is not known as a virtuous woman cannot be permitted to offer sacrifice, for he is impure, and nothing can cleanse him from his impurities.

"It is not recorded," says the divine Manou, "neither by history, nor by tradition, that a Brahmin has ever, even by compulsion, married a girl of low class.

"'Let the Brahmin espouse a Brahminee,' says the Veda.

"It is, therefore, written that a Brahmin may not seek a wife of low extraction or of a servile class."

The divine Manou further says:

The Brahmin who shares the couch of a Soudra-woman will be excluded from the celestial abode.

"No purification is prescribed by the law for him whose lips are soiled by the lips of a Soudra-woman, and who has inhaled her impure breath."

Defects which exclude Brahmin priests from officiating at sacrifice. — (Ramatsariar Commentaries):

"The Brahmin affected with defiling diseases, such as leprosy, elephantiasis, or the itch, may not enter the temple to offer sacrifice, for he is impure, and God will not receive his offering.

"He shall continue impure while so affected, and for ten days after, and he shall purify himself by ablutions in the sacred tank of the temple, and by three aspersions of the water of purification.

"If his malady be incurable, he shall be forever excluded from sacrifice, but shall have his share of the offerings of rice, honey, ghee, corn, and of animals slaughtered for sacrifice, for the divine Manou had said, the Brahmin who shall live upon unconsecrated food shall be cursed in all his successive births."

Thus we see that the sacred books and the theologians of India suspended from sacrifice and from the temple only those invalid Brahmins who were affected with *contagious* diseases, and *that* only until restored and purified.

Having copied the principle, the Bible exaggerates its application, and, as usual, with a narrowness of thought approaching the ridiculous.

What can we think of this Jehovah of Moses, who expels from his temple all who *have a squint!* or who have the misfortune to be born with a *nose too large*, or *too small*, or *a crooked nose!*

In the light of faith, no doubt, will be found the secret of those sadly curious things which so profoundly testify to

the narrowness of thought and grovelling spirit of their author.

To found religious disability on a squinting eye, or an ill-formed nose!

It was well worth while to abjure the superstitions of Egypt, and to exterminate the followers of Moloch!

But it is high time to desist from these comparisons between Hebrew and Hindoo usages, not that the ground is wanting, or that texts fail us; but it seems to us superfluous so to encumber this volume, at the expense of other matters of which it must treat.

Besides, the proof of the theory which we mention, that is, that social Judaism was, as in fact were all the other civilizations of antiquity, but a Hindoo emanation through Egypt, appears to us sufficiently established to justify us in proceeding with the most interesting section of our programme.

After general perusal of the early parts of this work, and in the face of affinities so conclusive, would it not be a simple rejection of demonstration, to deny the influence of primitive Oriental societies upon all antiquity, for the purpose of attributing those resemblances to mere blind chance?

But two ways remain to our adversaries of seeking to reverse these facts and the conclusions that flow from them.

The first is, to maintain that the influence upon ancient peoples attributed by us to India, may just as well have emanated from Moses and Biblical revelation.

The second is, to question the authenticity of the sacred books of the Hindoos, or at least to assign them an origin posterior to that of Moses.

These two objections which I have already heard produced, are only important in appearance; but it is only fair that they should be examined, and although the early pages of this work were only written to combat them, it

remains to demonstrate that they are but the result of a philosophic and historic anachronism.

This question once disposed of, will so much the more brighten those sublime traditions of the Hindoo Genesis which we approach, and which we are especially anxious not to obscure by discussions that would only tend to diminish their interest.

CHAPTER VIII.

IMPOSSIBILITY OF BIBLICAL INFLUENCE ON THE ANCIENT WORLD.

Some Catholic writers, with intelligible enthusiasm, have sought to make Moses the initiator of ancient societies.

Thinking men, who have dipped into antiquity, will, I think, be of opinion that we might safely deny this proposition the honor of discussion; nevertheless, a semblance of objection might arise from such pretension.

Let us see, then, what it is worth.

I can understand that the influence of a great nation — the Roman empire, to wit — may impress itself upon people subjugated by conquest to its laws.

I can understand that a little people, — the Athenians, for instance, — by extraordinary development of artistic, literary, philosophic, and moral genius, may become the model of suc-

ceeding generations, on that grand highway of progress that fertilizes an intelligent world, and knows no nationality. Nor will the ages of Pericles and of Augustus ever be expunged from the scene of the civilized world.

Can Judea lay claim to a similar past?

Where are her great conquests, diffusing far the influence of her name?

Where are her monuments, — artistic, philosophic and literary?

Born of slavery, progeny of the parias of Egypt, the Hebrews, long wandering as outcasts in the desert, rejected on all sides by neighboring peoples who would neither accept their alliance nor permit them a passage through their countries, at last precipitate themselves, burning, pillaging, slaughtering, like a horde of starving savages, upon the small tribes of Palestine. Who the Amalekites? Who the Canaanites? Who the Midianites? Who the Amorites?* &c., &c.

Such their conquests!

Never did rascal-rout of brigands, of vagabond thieves, so flood their path of ruin with blood. It is true these outrages and robberies were accomplished in the name of Jehovah, which for many is even to-day a sufficient excuse. . . . .

In fact, this God of Peace and Love never found his worshippers sufficiently ferocious, his bath of blood sufficiently full. Had some unhappy mothers and their infants been spared, his wrath made the heavens tremble with frightful denunciations against the Hebrews who had not fully executed his orders; and promptly let all the old women and useless infants be slaughtered, let the virgins only be preserved.

Is it sufficiently moral, curiously lascivious enough? I have often asked myself wherefore the partisans of revelation

* Considering the necessarily circumscribed boundaries of these petty peoples, the Hebrew horde of 3,000,000, as implied by their own report, must, with their 600,000 *fighting* men, have ten-fold out-numbered the possible force of each of their successive victims. — TRANSLATOR.

rejected the Koran; but it is true they would there find lessons of humanity which the Hebrew Gorgon has been careful to ignore.

Fortunately these scenes of carnage and turpitude did not extend beyond the narrow bounds of Judea; and the ancient masters of Egypt, as well as of Assyria and Babylon, occasionally bestirred themselves to chastise these madmen, who could never live in peace, nor abandon their taste for rapine and pillage.

It is not, then, by such examples, that this petty people, buried midst the nations of antiquity, and at last absorbed in Roman conquests, could acquire influential consideration

If we review their degree of advancement in literature, philosophy, arts, and science, we are constrained to admit (and we shall bless him who will demonstrate our error) that we can there discover naught but darkness the most obscure, and ignorance the most profound.

No people of earth have done so little, produced so little, thought so little. . . .

We rave over the gigantic proportions of Egypt's colossal art, even if its productions do not, like those of Athens, command admiration for beauty and sublimity.

We have Hindoo art, — parent of that of the entire East, — distinguished alike for majesty and grandeur.

Modern explorations have exhumed the hidden sculptures of Babylon and of Nineveh.

What are the artistic remains of Judea?

We know the answer.

The Hebrews had no art. Read the Bible and the descriptions of the temple dedicated to Jehovah. The Hebrews had no poetry — no literature. Read the Bible.

The Hebrews had no sciences — moral or philosophic. Read the Bible.

'Tis always the Bible — still the Bible. Everything is in that book.

Well, then, frankly, that cannot content me; and, if I must

say so, the most insignificant page of Plato or of Vyasa, the most simple tragedy of Sophocles or of Euripides, a scene from Sacountala, a broken arm from a statue by Phydias, or a sculpture of Dahouta, would be much more instructive to me.

Do we not, then, plainly see, that this people of Israel, brutified by servitude, retaining the traditions of its desert wanderings, oppressed by a Levitism as sterile as it was despotic, constantly, moreover, carried into captivity by neighboring nations, had neither the idea nor the time to acquire a taste for great things? Hence, when we speak of Hebrew civilization, we but articulate an empty word.

In what resemblances in Egypt, in Persia, in India, can we detect the influence of Judea? She but resembles those countries in their most vulgar superstitions.

The higher classes in Egypt and throughout the East, devoted themselves to the study of sciences, to the pursuit of those eternal truths whose germ was planted in the conscience of mankind. They believed in the unity of an all-powerful and protecting God, supreme giver of all good, image of power and of goodness; leaving to ignorance and slavery, the sacrifice of animals, the offerings of bread and corn, which constitute the bulk of Hebrew theology. It is too evident that the Hebrews did but continue their servile traditions, and it would be too absurd to derive from them the initiating animus of ancient times.

Did not the Egyptian and Hindoo societies exist in their perfection at the moment when these slaves either fled or were driven out of Egypt into the desert?

The India of the Vedas had long since said its last word. Its splendor was already paling into decay.

Egypt was preparing to shake off the sacerdotal yoke, to throw herself into the arms of kings — if she had not already done so.

How could Judea have possibly bequeathed the customs, the morals, the creeds, which she adopted precisely at the

moment when these customs, morals, and creeds were being transformed and modified by other peoples who had primitively possessed them? How could she have possibly *bequeathed* them to her precursors?

Were not the Hebrews in the ancient world the very last representatives of a purely theocratic *régime?* Were they not the last who retained those castes of priests and Levites, who, on the model of the hierophants of Egypt, governed the people by mysteries and superstitions the most gross, and hesitated not to depose kings who would not be the slaves of their will?

The Israelites were the people the most scorned of antiquity. Neighboring nations had never forgotten their servile origin; and, accordingly, when slaves were required, they knew where to procure them, by an incursion upon the lands of Judea.

It needs but attentive perusal to demonstrate, as we have so often repeated, that the Bible is not an original book. None of the customs which it enjoins are its own. They are all found in the more ancient civilization of Egypt and the East.

Will it be said that this book introduced animal sacrifice, the bovine holocaust, for instance, into the world? It would be to lie in the face of history, as to forget that these sacrifices were common to Egypt, Persia, India, long before Moses ordained them.

The system of purification by ablutions is as old amongst Asiatic people, as their world, and their innovation is still impossible.

Further, the Bible is so manifest an abridgment of ancient sacred books which Moses may have seen at the court of Pharaoh, that it constantly copies passages inexplicable in themselves, but found entire in those books of Manou and the Vedas, which it has forgotten to examine.

Thus you constantly meet this prohibition.

"The priest shall not touch any dead thing, nor any crawling

thing, nor anything that has been declared impure, for he shall be defiled."

Where is the special catalogue of impure things, of all that he is forbidden to touch on pain of defilement?

It exists not in the Bible. It speaks here and there of certain impurities of the man, of the woman, and of certain animals, but all that is flooded, right and left, in a confusion of wearisome repetitions, from which it is impossible to extricate the idea that dictated the law.

In the Hindoo sacred books, on the contrary, we find a complete and special catalogue of all conditions of defilement, and of the objects that occasion it, with the manner of purification, as well as numerous explanations of the idea that suggested such ordinances.

Which. then, must be precursor of the other?

Is it the detailed doctrine, the *raison d'être* of India, on these matters? It is, on the contrary, those fragments of the Bible, hurriedly written, without order and without connection, and which can only be explained by reverting to those more ancient societies, that afford us the key?

That admits no question.

Will it be said that the Bible first presented the grand idea of the unity of God, which none had before been able to disengage from mysteries and superstition?

To that, we answer that Moses did but disfigure the primitive idea which he imbibed from Egyptian theogony, and that his Jehovah, wrathful, sanguinary, and destroyer of nations, far from being an improvement, is but a perversion of primitive belief.

Such, as we shall soon see, was not India's conception of the Sovereign Master of all things.

I have much more respect for the Greek Jupiter than for the God of Moses; for if he gives some examples not of the purest morality, at least he does not flood his altar with streams of human blood.

Will it be said that Moses preserved to us the traditions of man's creation and of the flood?

We shall prove that he did but obscure them with ridiculous fables, which in fact he has never failed to do with everything that he has touched.

What can we think of that Arabian Nights' tale which attributes to the theft of an apple the expulsion of our first parents from paradise, and all the ills which have since afflicted humanity?

It must be confessed that human wisdom is easily contented: but with faith in such things it does astonish me that we should presume to pity the ignorant peoples who have retained their belief in sorcerers.

But enough! We have, perhaps, dwelt too much upon a subject which could, of course, only find supporters amongst the people who have inscribed upon their flags, the device we have already encountered on our road—

Credo quia absurdum.

CHAPTER IX.

AUTHENTICITY OF THE HIDOO SACRED BOOKS

"Prove to us the authenticty of the Hindoo sacred books — if you wish us to admit your system," will be said on all sides.

With some this demand will be made in good faith, with others as a snare.

I explain.

If a European writer undertook to explain Moses and the Bible, Christ and his mission, with the writings of the Evangelists, to Chinese or Japanese, the logical amongst these people would not fail to reply — "All this is very good, but prove to us the authenticity of all these people and their works, for we are constrained to admit that we have never even heard them spoken of. If it concerned Boudha or Confucius, it would be altogether different."

What would our compatriot do? To take but a single example, he would infallibly thus express himself:

"You are not acquainted, learned Japanese and illustrious Chinese, with the book of our gospels. Learn, then, that nothing is more easy than to prove its authenticity.

"It is the work of four different authors.

"The first, Saint John, wrote —"

"Stop, if you please, prove to us first the existence of this man, and then you will return to his book."

"Quite right. Saint John was a fisherman chosen by Christ —"

"Another name! If you prove John by Christ, first prove Christ — for we know nothing of him either."

"I bow to your sound reasoning, magnanimous Chinese. Listen, then. In the thirty-first year of the reign of Augustus, a child, whose birth had been predicted by —"

"But it is always the same thing," promptly exclaims the Japanese. "Who, then, is this Augustus of whom you speak?"

"You desire it — be it Augustus. This prince, adopted son and successor of Cæsar —"

"Ah! this is too much," would cry the Chinese, in turn, "you have a perfect mania for names. Could you not prove to us the truth of your book and its historical existence, without all these gentlemen of whom we now hear for the first time?"

"Alas, no!" would reply our unfortunate compatriot, "and I see clearly that to arrive at the proof which you demand, I should be obliged to lay before you a complete history of the ancient civilizations of the West. And farther, with your mania for stopping me at each step and at each name, I should inevitably arrive at obscure points which I could not explain, at the names of heroes, legislators, and kings, for whom I could find no precursors."

What, then, would the Chinese and Japanese do?

The party of good faith would say, — "It is true."

Those who had but spread a snare, would turn to their auditors, saying, —

"This man is but mocking us. It is falshood that speaks by his mouth."

Let it not, then, be expected that I shall say, —

"It was the Richi Bhrigou, whose epoch loses itself in the most remote ages of the East, who first collected the scattered

laws of Manou, who already had for many ages been held in honor throughout India. After him, Narada, who lived before the deluge," &c., &c.

Or thus:

"The Vedas, according to the Brahmins, were revealed in the Crida-youga (first age), that is, in the first days of creation. The first commentary on these religious books dates back to the holy king Bhâgaritha, contemporary of Bhrigou," &c., &c.

This would be to fall into the snare which I have just exposed, and would not fail to elicit cries of triumph from certain camps.

"Ha! ha! you mock us with your Bhrigou, your Narada, and your holy king, Bhâgaritha. Who may all these men be, whom you invoke as authorities?"

And the trick would be exposed.

And as I could not in reply give, in a couple of journalist-articles, a course of history of all ancient civilizations (a work which would require a life of several generations), to reduce to nothing the arguments of my adversaries, the book would be thrown aside, without the admission that it is not my fault if so many people live in uninquiring ignorance of ancient societies that have preceded us upon earth by thousands of years; — without admitting that it is not my fault if Greek and Latin are taught without reverting to the mother-language, the Sanscrit; — if ancient history is taught without reverting to the mother-history — that of the extreme East.

The general proofs — the proofs most striking of the authenticity of the holy books of the Hindoos, I have given in the first part of this work; the examinations to which I have devoted myself had no other object. I have also given them, in my researches on Hebrew and Hindoo societies, and in the comparisons following them.

I have given them, also, according to the Sanscrit, the language in which these books are written, and which had already

ceased to be in use, either as a spoken or a written language, many ages before Moses.

Moreover, when we find in *one* country and amongst *one* people, the laws, the customs, the *morale*, the religious ideas, the poetic traditions of entire antiquity — are we not justified in maintaining that antiquity must thence have gleaned its civilization?

No *one* people of this latter epoch exhibited a perfect image of India, and consequently no one possessed the entire of those customs which we find scattered here and there, right and left, in Persia, in Egypt, in Judea, in Greece, and at Rome — customs which India alone possessed complete and in their integrity.

And if to all this we further add that primitive language, that marvellous language which has formed not only all the idioms of the east, but also the Greek, the Latin, the Sclave, and Germanic languages, we have a right to say: Behold here the proofs of that authenticity which we claim for the sacred books of the Hindoos! Find, if you can, throughout the world, and no matter on what subject, proofs more impressive or more palpable, especially after having braved the wreck of a thousand revolutions, and survived the ruin of as many succeeding ages.

CHAPTER X.

SPIRITUALISM OF THE BIBLE.

This chapter will be short — embracing but a single reflection — but those few lines may generate a volume.

I have vainly examined and re-examined, from every point of view, this work of Moses, whose sublimity is so lauded, without discovering a thought, a line, a word containing the faintest, most distant, most obscure allusion to the *immortality of the soul.*

In the midst of this frantic revel of debauch and massacre, not a cry to heaven refreshes the heart, not a hopeful gleam of a future life, nothing but sacrifices of oxen, dismal superstitions, and streams of human blood poured forth in the name of Jehovah!

CHAPTER XI.

MORALITY OF THE BIBLE.

One simple citation is enough.

Numbers, chap. xxxi.:

"And Moses was enraged against the chief officers of the army, against the tribunes, and the centurions who returned from the battle.

"And he said unto them, Why have ye saved the women and the children?

"Slay therefore all the males amongst the children, and the women who have been married.

"But reserve for youselves all the young girls who are still virgins."

PART THIRD.

THE HINDOO GENESIS.--THE VIRGIN DEVANAGUY, AND JEZEUS CHRISTNA.

CHAPTER I.

ZEUS AND BRAHMA—RELIGIOUS COSMICAL BELIEFS.

EARLY writers who occupied themselves with the Hindoos and their religious dogmas, ill-instructed, ignorant of the language of the country, and influenced by pre-adopted ideas, devoted themselves only to the exposure of superstitions, and of ceremonies which appeared to them ridiculous, without reflecting that the particular forms of a worship, apart, to a certain extent, from the religious idea, vary according to the imagination and character of the people.

They did not perceive that they were in a worn-out country whose *décadence* already dated back some three or four thou

sand years; that the pure beliefs of primtive ages had been replaced by innumerable poetic legends and myths, and that it was necessary to penetrate the interior of temples, to inquire of tradition, to consult learned Brahmins, and force from records their secrets, to arrive at a comprehension of the splendor of the past and the degradation of the present.

After them come those indefatigable inquirers — the honor of our age, such as Strange, Colebrooke, Weber, Schlegel, Burnouf, Desgranges, and others, who exhumed to the eyes of an astonished world, the primitive language from which ancient and modern idioms are descended.

We began to perceive the truth with regard to this ancient country which was the cradle of the white race; but until then we had but occupied ourselves in translating fragments of the numerous philosophic works and grand poems which India had bequeathed us, rather than in identifying the primitive idea that had given birth to philosophic science and to the religious myths of poetry.

The pure Hindoo religion recognizes and admits but one only God, thus defined by the Veda — "Him who exists by himself, and who is in all, because all is in him."

Manou, annotating the Veda, says:

"Him who exists by himself, whom the spirit alone can perceive, who is imperceptible to the organs of sense, who is without visible parts, eternal, the soul of all beings, and whom none can comprehend."

The Maha-Barata also gives the following definition:

"God is *one*, immutable, without form or parts, infinite, omnipresent, and omnipotent; He made the heavens and the worlds to spring forth from infinite void, and launched them into boundless space; He is the divine mover, the great originating essence, the efficient and material cause of all."

Let us again hear the Veda, that in a poetic burst exclaims:

"The Ganges that flows — it is God; the ocean that roars — it is God; the wind that blows — it is Him; the cloud that thunders, the lightning that flashes — it is Him. As from all

eternity the universe existed in the spirit of Brahma, so to-day is all that exists his image."

I do not think that the lapse of ages, and what we conventionally call the development of the human mind, has added anything to these definitions.

Hindoo theologians distinguish God in two different situations:

In the first he is Zeus, that is, God, not operating, not yet revealed.

It is of him that the Pouranas have said, in their commentaries on the holy books:

"Spirit mysterious! force immense! power immeasurable! now was your power, your force, your life manifested before the period of creation?

"Didst thou sleep like an extinguished sun in the bosom of decomposing matter? Was that decomposition in thee, or didst thou ordain it? Wert thou chaos? Wert thou life, comprehending in thee all the lives that had fled the strife of destroying elements? If thou wast life, thou wast also destruction, for destruction comes from action, and action existed not without thee.

"Hadst thou cast the mouldering worlds into a fiery furnace to purify and reproduce them from decomposition; as the decaying tree is born again from its seed which developes its germ in the bosom of rottenness?

"Did thy spirit float upon the waters; since thou art called Narayana?"

This name of Narayana furnishes another instance of singular affinity of expression with the Bible — further proof to be added to all the others of the Hindoo origin of that book.

Let us first explain the word, but let Manou speak (Book 1st).

"The waters have been named Naras because they were the production of Nara (in Sanscrit, the Divine Spirit), these waters having been the first scene of Nara's unquiescence (in Sanscrit,

Ayana). He (Brahma) was in consequence named Narayana — him who moves upon the waters."

Bible, Genesis, chapter i.

"*Terra autem erat inanis et vacua.*

"*Et spiritus Dei ferebatur super aquas.*"

"The earth was unformed and naked.

"And the spirit of God moved upon the waters."

Nara, the divine Spirit; Ayana, that moves himself (on the waters); Spiritus Dei, the divine Spirit; *ferebatur super aquas*, was borne upon the waters!

Is it sufficiently clear, sufficiently evident? Could book or Bible be more distinctly caught in the act of imitation?

There remains but one mode of escape, it is to deny the Sanscrit: nothing is impossible, but we shall see.

In the second situation Zeus becomes Brahma, that is God revealed, and operating, God the Creator.

Again, let the Pouranas speak:

"When Brahma passed from inaction to action, he came, not to create nature, which existed from all time in its essence and its attributes in his immortal thought, he came to develop it and to arrest dissolution.

"O God, creating Father, in what form clothest thou thyself, in action? the works of thy grandeur, of thy powerful will, astonish our perceptions; the ocean raises its furious billows and subsides, the thunder resounds and is still, the wind moans and it passes, man is born and dies, everywhere do we feel thy hand which protects and commands, but we can neither comprehend it, nor see it."

Must we deny first cause? Who has ever dreamt of denying his thought, because he cannot see it?

I don't know if those gentlemen of Rome will find all this sufficiently orthodox; for me, I feel myself penetrated with an admiration beyond comparison, for those sacred books which give me an idea of God so *grandiose*, and so free from all those imperfections with which certain men have surcharged it in other

climes, in attributing to him their own thoughts, and above all in making the Supreme Being the auxiliary of their ambitions.

According to Hindoo belief, matter is subject to the same laws of existence and decomposition as vegetables and animals; after a certain period of life, comes the period of dissolution, everything decays, all returns to chaos: the harmony of worlds is at an end—air, earth, water, light, commingle and become extinct: it is the *Pralaya*, or destruction of all that exists; but there is a germ which purifies itself by repose, until the day when Brahma again comes to develop it, to give it life, the creative power, and to produce the worlds, which commence little by little, to form, to grow, and to operate, again to encounter a new decomposition, followed by the same repose and by the same regeneration.

Intrinsic law of matter, which fades by existence, grows old and dies—but is restored and vivified by God.

Astonishing fact! The Hindoo revelation, which proclaims the slow and gradual formation of worlds, is of all revelations the only one whose ideas are in complete harmony with modern science!

If Moses in his intercourse with the priests of Egypt knew of these sublime traditions, we must suppose that he considered them too lofty, too much above the intelligence of the slave-people whom he had to direct, to be communicated to them. Perhaps, also, as we have already conjectured, he may himself have been only partially initiated in Egypt.

The period of action and re-construction of the worlds occupies, according to the Veda, one entire day of Brahma—and that day corresponds to four millions three hundred and twenty thousand human years.

The Pralaya, or epoch of dissolution, lasts one entire night of Brahma, and that night is equal to the same number of human years as the divine day.

These doctrines of holy books on the destruction and re-construction of worlds, have given birth to a crowd of philosophic systems which we have neither the time nor the desire here to

study. We shall be content to indicate the two theories which, in all times, divided the theological schools of India on this subject.

The first maintains that the germ of matter, once fecundated by Brahma, the phenomena of transformation operate spontaneously, and without direct participation of God, in accordance with the eternal and immutable laws which he has created.

Matter, in precipitating itself from its centre, from its generating focus, subdivides and gravitates in space; all particles are compressed, light is generated, the smallest fragments dry, the vapors which exhale produce atmospheric air and water. The fragments become habitable worlds. . . . .

Gradually all the other particles, according to their magnitude, become extinguished in their turn; but in proportion as they become habitable, heat and light diminish, until having wholly disappeared — Matter, deprived of its most active agents of life and reproduction, falls back into chaos, into the night of Brahma.

This opinion, which is not contradicted by the Veda, is nevertheless attacked by the orthodox, who accord to divine influence a more active rôle.

They recognize perfectly that it is thus nature develops herself, the elements form themselves; all the phenomena of existence accomplish themselves; that the worlds and matter thus likewise end, and lose themselves in the night of Brahma.

But, according to them, God is the supreme law of all these phenomena, and exists in that law. He presides constantly at all these transformations, which would promptly cease to pursue their course, should he happen, even for an instant, to suspend his direction, to withdraw his support.

Brahmin priests cannot receive ordination without first declaring themselves partisans of this latter system, which is considered to be, much more than the first, in the religious spirit.

The book of Moses, occupied solely with coarse fact, pays no attention to these theories, which form the basis of Oriental

theology. Modern religions have placed them among their mysteries.

CHAPTER II.

THE AWAKENING OF BRAHMA — CREATION OF DEVAS, OR ANGELS — THEIR REVOLT — THE VANQUISHED ARE CAST INTO HELL UNDER THE NAME OF RAKCHASOS OR DEMONS.

We have declared that it was from India emanated, by emigrations, all the religious myths at the base of all religions, ancient and modern ; and certainly not without interest will be read this legend of the Vedas, which has been adopted unaltered by Christianity, without indicating the source whence it was drawn.

As the night of Brahma approached its end before proceeding to create this world, and to cover it with plants and animals, the Lord of all things having divided the heavens into twelve parts, resolved to people them with beings proceeding from Himself, and to whom he might confide some of His attributes and a portion of his power.

"And having said : I will that the heavens people themselves with inferior spirits who shall obey me, and testify to my glory, the angels sprung forth from His thought, and hastened to arrange themselves around His throne."

As these spirits were created in a hierarchic order of power and perfection, God followed the same rule in assigning to each his dwelling; He placed the most perfect among the angels in the heavens nearest Himself, and the others in the heavens more distant.

But scarcely had He given His order when a violent quarrel arose in heaven, the inferior spirits who had been assigned habitations in the most distant heavens, refused to go, and having placed Vasouki at their head, who had first excited them to revolt, they fell upon the better endowed Devas to seize the heritage assigned them.

These last, having ranged themselves under the banner of Indra, bravely sustained the shock, and the battle was waged in the presence of Brahma, who did nothing to stop it.

Vasouki having been overthrown by Indra, all his companions, terrified, abandoned him, declaring themselves ready to submit to the will of Brahma; but he, irritated by their disobedience, chased them from heaven, and interdicting equally earth and the other planets, left them only hell for a dwelling place. And he named them Rakchasos, that is to say, the cursed.

Hence are born all those demons, who, under the name of Rakchasos, Nagas, Sarpas, Pisatches, and Assouras, officiate in Hindoo poetry, which represents them as unceasingly disturbing the sacrifices and devotions of mortals, who are obliged to call in the devas or angels, as well as holy personages, to their succor.

Hence also the myth of the archangel Michael! It did not astonish me to find this legend in India.

I had long considered unworthy of the Supreme Being this creation of a sort of demi-gods, who, scarce emerged from naught, rise in opposition to the divine authority, and under its eyes, engage in a contest instigated by pride and the ambition to equal his power.

Before understanding India and its received myths, from which have sprung all the others, I already knew that all

ancient mythologies had admitted this revolt of the first created beings against the Creator, and that it was thus they accounted for the descent of the spirit of evil upon earth.

The struggle of the Titans against Jupiter, in the Greek Olympus, had certainly no other significance than to explain the birth of good and of evil, and the influence of these two principles on nature.

Only, Greek mythology, derived from India, through Asia, — unconscious of primitive beliefs and the Vedas, was but an emanation of poetic legends, which infinitely subdivided the ancient proem; whereas Christianity recovered in Egypt the primitive tradition, free from the exaggerations invented by Oriental imagination.

But, ignoring India, we may still say that Hebrew and Christian revelations *revealed nothing;* what does it signify, in fact, whether you call the revolters against God, Titans or Angels? it can only provoke a contest about words; the principle and the idea are the same.

Primitive men, witnessing the existence of evil amongst them, too often, unhappily, triumphant over the good, would have sought also to explain it; and unable to assign it to God, who idealized the good, they could only find its origin in a struggle of the first creature produced by his goodness, against God himself.

Be this at it may, from India alone came the antique tradition which we find the same in the Nosks of Zoroaster, and which seems but to have been imagined as an explanation of these two principles, of good and evil, which divide the world.

Untrammelled thought, in purifying and simplifying its belief, must reject this myth as inconsistent with the dignity of God, his prescience, and his sovereign power.

The more we reject imagination and poetry, the more will our idea of the Creator become worthy of him.

Let us not seek the origin of evil elsewhere than in the weakness of human nature: there begins the mystery; it is there that we can no longer comprehend the motives of the

Supreme Being. But instead of explaining them by absurd fables, or denying them by an opposite excess, let us abstain and confide in the inexhaustible goodness of Him who has not thought it expedient to initiate us in his designs.

If the light He has given us be weak, let reason fearlessly follow it! Demi-gods, *révélateurs*, and prophets, have given us nothing, taught us nothing, which that light had not given, and taught, before them. And, if we owe them anything, it is for the efforts made by themselves and their successors to *extinguish* the healthy doctrines of free will and conscience.

CHAPTER III.

HINDOO TRINITY — ITS RÔLE — CREATION OF THE EARTH.

When the period of the "Pralaya" (dissolution) was complete, Brahma, according to the expression of Manou, *appeared resplendent in the éclat of his purity, and diffusing his own splendor*, dissipated obscurity, and developed nature, having resolved, in his own thought, to produce all creatures from his substance.

Bagaveda-Gita:

"When the profound night, during which the germ of all things was regenerating itself in the bosom of Brahma, dispersed, an immense light pervaded infinite space, and the celestial spirit appeared in all the strength and power of his

Majesty : at sight of him chaos was changed into a fruitful womb, about to bring forth the worlds, the resplendent stars, the waters, the plants, animals, and man."

At the moment when Zeus, unrevealed, unoperating, became Brahma, that is, the operating and creating God, three persons reveal themselves in him to aid in his work, without, however, affecting his unity.

This divine Trimourti (Trinity), say the Brahmins and the sacred books, is indivisible in essence, and indivisible in action — mystery profound ! which man will only comprehend when his soul shall be admitted to unite itself to the universal soul (Brahmatma), in the bosom of the divinity.

This Trinity consists of Brahma, Vischnou, and Siva.

Brahma represents the creative principle, and receives, in Sanscrit, the name of Father.

Vischnou represents the protecting and preserving principle, he is the Son of God, the incarnate word in the person of Christna, who came upon earth, both pastor and prophet, to save humanity, then to die, his work accomplished, of a violent, ignominious death.

Lastly, Siva or Nara, that is to say, the Divine Spirit — is the principle that presides at destruction and re-constitution, image of Nature, uniting the attributes of fecundity and of life, of decomposition and of death. It is, in a word, the Spirit that directs that eternal movement of existence and of dissolution, which is the law of all beings.

The function of this Trinity commences from the first act of Creation — Brahma creates, Vischnou protects or preserves, and Siva transforms, and God continues to operate in his triple attributes until a new dissolution of nature, until the day when all existence ends, and all returns to chaos.

According to Vedic revelation, matter is subject to one only law, which operates alike in all bodies, in all plants, and in all animals.

Thus a seed is thrown into the earth, a germ is developed, it produces a plant, or a tree. This plant, or tree, grows, de-

clines, dies, and returns to earth. But this plant, or this tree, has produced seed, which in its turn reproduces the origina. type which has disappeared. It is the same with animals, and with all that exists.

In the same way, matter, born of a germ fecundated by the Supreme Being, develops itself by fixed laws, and ends like the plant, the tree, and the animal, in decomposition. But a germ remains, which regenerates itself, fecundates itself anew in the bosom of the great soul of power supreme, and, anew, gives birth to the universe.

During this period the Trinity is lost in Unity as if non-existent, since unrevealed in action.

What charms me in this Hindoo belief is that it leads all back to unity, and accepts all the logical consequences. . . . And how sublime in its simplicity is that great law of matter.

We may, I imagine, explore in vain, all religious, all philosophic systems, for ideas so rational, so much in conformity with the laws of nature and the dignity of God.

Let us now examine the work of this Trinity under the supreme direction of Brahma.

From matter, God first produced light, air, earth and water.

Then from the Supreme Soul, he emitted the life, or *Manas* common to plants, animals and man, then the *ahancara*, that is conscience, the individual mind (*le moi*) with all its faculties, to be the special appanage of man alone.

Next, to distinguish the operation of conscience, he established the just, and the unjust, and gave *thought* to this individual mind (*à ce moi*), which was destined to guide the reasoning creatures he was about to produce from his substance.

After that God created plants, trees, and animals, and when, according to the holy books, all nature was but one chorus of love, and of acknowledgment, Brahma formed the man and the woman out of the purest of himself, and this done, he rested and admired himself in his work.

The abridged Manou, mutilated by the Brahmins to suit their newly established system, has not the simplicity and grandeur of

the Veda : on these matters, however, we may say that the following passages, although imperfect and unfaithful, are an echo of the primitive doctrine :

"When God awakes, then does the universe accomplish its operations ; — when he sleeps — the spirit plunged in profound repose, then does the world dissolve.

"For during his tranquil sleep, animated beings, endowed with principles of action, forego their functions and sensation, that is, life, becomes inert.

"And when together dissolved in the supreme soul then does this soul of all beings sleep tranquilly in the most perfect repose.

"After retiring into primitive obscurity, it long retains the organs of sense, it accomplishes not its function, and divests itself of its form.

"When, reuniting anew the subtle elementary principles, it introduces itself into matter, then does it assume a new form.

"It is thus by alternate waking and repose that the Supreme Being eternally revives or dissolves all this assemblage of creatures, moving and motionless."

It is in his character of protector that Vischnou assumes a visible form, becomes incarnate, and appears upon earth to recall men to primitive faith, whenever they have strayed from it.

This Hindoo belief in divine incarnation, has at least, above many others, this logical side of conceiving that God manifests himself on earth whenever the weakness or the errors of humanity render his presence necessary.

The Trinity in Unity, rejected by Moses, became afterwards the foundation of Christian theology, which incontestably acquired it from India.

Proofs sufficient will, in their proper place, establish this opinion.

CHAPTER IV.

CREATION OF MAN — ADIMA (IN SANSCRIT, THE FIRST MAN) — HEVA (IN SANSCRIT, THAT WHICH COMPLETES LIFE) — THE ISLAND OF CEYLON IS ASSIGNED THEM AS DWELLING-PLACE — ORIGINAL TRANSGRESSION COMMITTED BY ADIMA — HIS WIFE FOLLOWS FROM LOVE OF HIM — DESPAIR OF ADIMA — HEVA CONSOLES HIM, AND INVOKES THE LORD — BRAHMA'S PARDON — PROMISE OF A REDEEMER.

Wander throughout the South of India and the Island of Ceylon, where tradition is preserved in all its purity, inquire of the Hindoo in his humble straw hut, or of the Brahmin in his temple; all will repeat to you this legend of the creation of man, as we are here about to relate it from the Veda. In the Bagaveda-Gita Christna recalls it in a few words to his disciple and faithful co-adjutor Ardjouna, and nearly in the same terms as in the sacred books.

The passages between inverted commas are simple translations from the text.

The earth was covered with flowers, the trees bent under their fruit, thousands of animals sported over the plains and in the air, white elephants roved unmolested under the shade of gigantic forests, and Brahma perceived that the time had come for the creation of man, to inhabit this dwelling-place.

He drew from the great Soul, from the pure essence, a germ

of life, with which he animated the two persons whom he made, male and female, that is, proper for reproduction, like plants and animals; and he gave them the *ahancara*,* that is, conscience,—and speech, which rendered them superior to all he had yet created, but inferior to the angels, and to God.

He distinguished the man by strength, shape, and majesty, and named him Adima (in Sanscrit, the first man).

The woman received grace, gentleness, and beauty, and he named her Héva (in Sanscrit, what completes life).

Therefore, in giving Adima a companion, the Lord perfected the life bestowed on him, and in thus establishing the conditions under which humanity was about to be born, he proclaimed in earth and in heaven the equality of the man and the woman.

Divine principle, which has been more or less misunderstood by legislations, ancient and modern, and which India only abandoned under the deleterious influence of priests, at the Brahminical revolution.

The Lord then gave to Adima and to his wife Héva the primeval *Taprobane* of the ancients, the Island of Ceylon, for a residence, well-fitted, from its climate, its products, and its splendid vegetation, to be the terrestrial paradise, cradle of the human race.

It is still, to-day, the loveliest pearl of the Indian Seas.

"Go, said he, unite, and produce beings who shall be your living image upon earth, for ages and ages after you have returned to me. I, Lord of all that exists, have created you to worship me throughout your life, and those who shall have faith in me shall share my happiness after the end of all things. Thus instruct your children that they forget me not, for I shall be with them while they continue to call upon my name."

Then he forbid Adima and Héva to quit Ceylon, and continued in these terms:

"Your mission is confined to peopling this magnificent

* English Orientalists render this word by the much less *amiable* interpretation of "self-consciousness, or egotism."

island, where I have gathered together everything for your pleasure and convenience; and to implant my worship in the hearts of those to be born. . . . The rest of the world is as yet uninhabitable; if hereafter the number of your children so increase as to render this habitation insufficient to contain them, let them inquire of me in the midst of sacrifice, and I will make known my will."

This said, he disappeared.

"Adima then turned towards his young wife . . . who stood before him, erect and smiling in her virgin candor.

. . . . . .

"Clasping her in his arms, he gave her the first kiss of love in softly murmuring the name of Héva. . . . Adima! softly whispered the woman, as she received the kiss. . . .

"Night was come. The birds were silent in the trees. The Lord was satisfied, for the birth of love had preceded the union of the sexes.

"Thus had Brahma willed it, to teach his creatures that the union of the man and the woman without love would be but an immorality, contrary to nature and to his law.

"Adima and Héva lived for some time in perfect happiness — no suffering came to disturb their quietude; they had but to stretch forth the hand and pluck from surrounding trees the most delicious fruits, but to stoop and gather rice of the finest quality.

"But one day a vague disquietude began to creep upon them; — jealous of their felicity and of the work of Brahma, the Prince of the *Rakchasos*, the Spirit of Evil, inspired them with disturbing desires. 'Let us wander through the island,' said Adima to his companion, 'and see if we may not find some place even more beautiful than this.'

"Héva followed her husband; they wandered for days and for months, resting beside clear fountains, under gigantic Banyans that protected them from the sun's rays. . . . But as they advanced the woman was seized with strange fears, inexplicable terrors: 'Adima,' said she, 'let us go no farther; it

seems to me that we are disobeying the Lord. Have we not already quitted the place which he assigned us as a dwelling?'

"'Fear not,' said Adima, 'this is not that fearful unhabitable country of which he spoke to us.'

"And they journeyed on.

"Arriving at last at the extremity of the island, they beheld a smooth and narrow arm of the sea, and beyond it a vast and apparently boundless country, connected with their island by a narrow and rocky pathway arising from the bosom of the waters.

"The two wanderers stood amazed; the country before them was covered with stately trees, birds of a thousand colors flitting midst their foliage.

"'Behold, what beautiful things!' cried Adima, 'and what good fruits such trees must produce! let us go and taste them, and if that country is better than this, we will dwell there.'

"Héva, trembling, besought Adima to do nothing that might irritate the Lord against them. 'Are we not well here? Have we not pure water and delicious fruits? Wherefore seek other things?'

"'True,' replied Adima, 'but we will come back; what harm can it be to have visited this unknown country, that presents itself to our view?'

"And approaching the rocks, Héva, trembling, followed.

"Then, placing his wife upon his shoulders, he proceeded to cross the space that separated him from the object of his desires.

"But no sooner did they touch the shore, than trees, flowers, fruit, birds, all that they had seen from the opposite side, vanished in an instant midst terrific clamor; the rocks by which they had crossed sunk beneath the waters, a few sharp peaks alone remaining above the surface to indicate the place of the bridge, which had been destroyed by Divine displeasure."

Those rocks which rise in the Indian Ocean between the eastern point of India and Ceylon, are still known in the

country under the name of *Palam Adima, i. e.*, Bridge of Adam.

When steamers, bound for China and India, have passed the Maldives, the first point they discern of the Indian coast is a blueish peak, often crowned with clouds, which rises majestically from the bosom of the waters. The foot of this mountain was, according to tradition, the first man's point of departure for the continental coast.

From earliest times this mountain has borne the name of Adam's Peak, and under this name does modern geography still describe it.

Let us close this parenthesis, to continue our text.

"The vegetation which they had seen from far, was but a delusive mirage, raised by the prince of the *Rakchasos* to tempt them to disobedience.

"Adima threw himself, weeping, upon the naked sands, but Héva came to him, and threw herself into his arms, saying, 'Do not despair; let us rather pray to the Author of all things, to pardon us.'

"And as she thus spoke there came a voice from the clouds, saying:

"'Woman, *thou* hast only sinned from love to thy husband, whom I commanded thee to love, and thou hast hoped in Me. I pardon thee, and him also for *thy* sake! But you may no more return to the abode of delight which I had created for your happiness. Through your disobedience to my commands, the spirit of evil has obtained possession of the earth. Your children, reduced to labor and to suffer by your fault, will become corrupt and forget Me. But I will send Vischnou, who shall incarnate himself in the womb of a woman, and shall bring to all the hope and the means of recompense in another life, in praying to Me to soften their ills.'

"They arose consoled, but ever after subjected by painful labor, to obtain their subsistence from the earth." (Ramatsariar, texts and commentaries on the Vedas.)

How grand, how logical, and how simple, this beautiful Hindoo legend!

The Redeemer, Christna, will be born of a woman to reward Héva, for having neither despaired of God, nor had the first idea of offence, in which she was only an accomplice from love to him whom the Creator had commanded her to love.

This is beautiful and consoling.

Behold here the veritable Eve, and we understand that one of her daughters may afterwards become the mother of a redeemer.

How is it that the awkward composer of the Hebrew Genesis could not transcribe this version without mutilation?

Was it from forgetfulness or design, that the woman is charged by Moses with the whole weight of original sin?

We hesitate not to declare it intentional, and from cowardly deference to the manners of the age, that the Hebrew legislator thus falsified the ancient tradition of the East. In our next chapter will be found our justification of this conclusion.

But what are we to think of this legend?

However seductive it may appear, reason must alike reject it, in either Hindoo or Christian religion.

We cannot attribute such weakness to God, as to believe that for a simple and single transgression of our first parents, he could condemn entire unoffending humanity to suffering and sin.

This tradition was a needful invention:

The early races of men, feeling all the ills they had to support, perceiving their own weakness, their nature composed of good and evil instincts; instead of cursing God who had created them, preferred to seek in primitive transgression the justification of their miserable condition. Hence that original sin which we find in all the beliefs of all the peoples of our globe; even amongst the savage tribes of Africa and of Oceanica.

Perhaps, also, it may be but a souvenir of the easy and happy life of the ancient inhabitants of the globe, at a time

when the earth, less charged with population, afforded in abundance, and without labor, all things necessary for subsistence.

CHAPTER V.

WHEREFORE DOES MOSES ATTRIBUTE TO THE WOMAN THE INITIATIVE IN ORIGINAL SIN? — THE WOMAN OF THE VEDAS, AND THE WOMEN OF THE BIBLE.

India of the Vedas entertained a respect for women, amounting to worship; a fact which we seem little to suspect in Europe when we accuse the extreme East of having denied the dignity of woman, and of having only made of her an instrument of pleasure and of passive obedience.*

* Mr. Lecky then errs (History of European Morals, p. 294, vol. II) when speaking of "Marriage in its Oriental or polygamous stage as regarded exclusively in its sensual aspect, as a gratification of the animal passions;" the very reverse being the fact, as polygamy itself shows. It remained for Christianity, in this as in everything else, to make its direct appeal to the passions and interests of the individual animal. "*No prohibitio concubitus cum gravida Uxore*," making of Christian marriage a mere legalized *concubinage*, for unlimited libidinous gratification, and hence, doubtless, our ten-fold greater proportion of congenital infirmities — idiots, deaf and dumb, blind and malformed — than under the more moral and purer Oriental conception of the laws, relations and sacred functions of sex. — TRANSLATOR.

What was true of antiquity, was not so with regard to ancient India; and the sublime efforts of Christ did but restore to woman the social position which she had enjoyed in the earliest ages of humanity.

Let it be well understood, that it was but sacerdotal influence and Brahminical decay that, in changing the primitive condition of the East, reduced woman to a state of subordination which has not yet wholly disappeared from our social system.

Let us read these maxims taken at hazard from the sacred books of India.

"Man is strength — woman is beauty; he is the reason that governs, but she is the wisdom that moderates; the one cannot exist without the other, and hence the Lord created them two, for the one purpose.

"Man is incomplete without woman, and the man who does not marry at the age of virility should be stigmatized as infamous.

"He who despises woman, despises his mother.

"Who is cursed by a woman, is cursed by God.

"The tears of a woman call down the fire of heaven on those who make them flow.

"Evil to him who laughs at woman's sufferings, God shall laugh at his prayers.

"The songs of women are sweet in the ears of the Lord; men should not, if they wish to be heard, sing the praises of God without women.

"The priest shall allow women to burn perfume upon the altar, when he offers sacrifice for fruits, for flowers, for households, and for creation.

"Women should be protected with tenderness, and gratified with gifts, by all who wish for length of days.

"It was at the prayer of a woman that the Creator pardoned man; cursed be he who forgets it.

"A virtuous woman needs no purification, for she is never defiled, even by contact of impurity.

"Who shall forget the sufferings of his mother at his birth

shall be re-born in the body of an owl during three successive transmigrations.

"There is no crime more odious than to persecute women, and to take advantage of their weakness to despoil them of their patrimony.

"In assigning her portion to his sister, each brother should add to it, from his own; and present to her the finest heifer of his herd, the purest saffron of his crop, the most beautiful jewel of his casket.

"The woman watches over the house, and the protecting divinities (devas) of the domestic hearth are happy in her presence. The labors of the field should never be assigned her.

"Woman should be for man the soother of labor and the consolation of misfortune."

The sentiments expressed in these citations are not isolated, or only found in one work; all ancient books are filled with the same love, the same respect for woman. The abridgment of Manou, constructed by the Brahmins in support of their own ideas of domination, although placing woman in a position more subordinate, more obscure, could not, in many circumstances, escape making itself the echo of those primitive principles which might not be so soon forgotten.

We have, in fact, already cited a passage from this book, which we think it not inappropriate here to reproduce:

"Women should be shielded with fostering solicitude by their fathers, their brothers, their husbands, and the brothers of their husbands, if they hope for great prosperity.

"Wherever women live in affliction, the family becomes extinct, but where they are loved, respected, and surrounded with tenderness, the family increases and prospers in every way.

"When women are honored, the divinities are content, but where they are not honored, all undertakings fail.

"The households cursed by women, to whom they have not rendered the homage due them, find themselves weighed down with ruin and destroyed, as if they had been struck by some secret power.

"In households where the husband is content with his wife and the wife with her husband, happiness is ensured forever."

We also read in the same work:

"When relatives, by some subterfuge, take possession of the property of a woman, her carriages, or her jewels, such evil-doers shall descend into the infernal regions.

"If a woman is not happy and dressed in a manner becoming her, she will not fill her husband's heart with joy; and if the husband is not joyful, the marriage will be sterile.

"When the woman is happy, the family is in like manner happy.

"The virtuous woman should have but one husband, as the right-minded man should have but one wife."

Under the régime of the Vedas, marriage was held so indissoluble, that even death could not restore either party to liberty, if children had been born of the union. The one remaining in exile upon earth, should live upon memories, and in mourning, until the day of death permitted re-union in the bosom of Brahma with its other half, the holy affection which it had lost.

How grand in its moral sense was the idea of duty and honor, of this civilization of early ages, which, so near the infancy of humanity, had not yet seen the rise of those baneful ambitions, which since, in partitioning the earth and strewing it with ruins, have made man forget his celestial origin, and the sacred innocence of his first existence.

Manifestly we cannot accept Judaism, with its train of superstitions, immoralities and atrocities, as the guardian of primitive revelation, and the inspirer of modern intelligence. Judea, like Persia and Egypt, is a product of Brahminism and of Hindoo decay; and has but gathered a few of the grand traditions of the mother-country, to mutilate and adapt them to the morals of the epoch.

The first result of the baneful domination of priests in India, was the abasement and moral degradation of the woman, so respected and honored during the Vedic period.

The sacerdotal caste in Egypt followed the inspiration of the Brahmins, and took care to make no change in that situation.

If you would reign over the persons of slaves, over brutalized intelligence, the history of these infamous epochs presents a means of unequalled simplicity: *Degrade and demoralize the woman*, and you will soon have made of man a debased creature, without energy to struggle against the darkest despotisms; for, according to the fine expression of the Vedas, "the woman is the soul of humanity!"

How perfectly did the mysterious and unknown author of the sacred books of India understand that the woman — daughter, wife and mother — held the family by the heart's most sacred ties, and that in inspiring the family with her gentle and chaste virtues, she moralized society.

But how well, too, did those corrupt priests, thirsting for power, understand that there was the joint, there the knot to be severed for more secure establishment of their dominion!

Did Moses come to change this state of things and to restore to woman her true rôle, that which she had before fulfilled in primitive times of the East?

No!

Did he concede to the morals of the epoch, against which he was powerless to contend? — Possibly, — but then it is only another reason for talking to us no more about revelation!

Ah! partisans of Jehovah, what a paltry idea you seek to give us of God — and on what curious traditions repose your beliefs!

What! here is a civilization which you cannot deny to be older than your own, which places the woman on a level with the man, gives them an equal place in the family and in society; decay comes and reverses these principles. You appear and proudly call yourselves "the people of God," while you are only the rotten produce of Hindoo decomposition, incapable of recovering the pure doctrines of primitive ages, or of rehabilitating your mothers!

Avaunt, then, people of Israel, — offspring of parias, cease

preaching to us of your divine origin, — your reign was but one of violence and bloodshed; and you were incapable of comprehending woman, who alone could have regenerated you!

You have Ruth, it is true, of the candor and touching poetry of whose rôle you boast. We know what she was worth, and how she prostituted herself to Boaz, by the advice of her mother, to make him marry her.

It was the usage of the times, you will reply, and that is precisely my reproach against you who profess yourselves the begotten of revelation.

Wherefore did you not change these usages? You knew how to construct the code of conquest by pillage, fire, and sword, but you were powerless to legislate for purity, propriety, and social morality.

Remember the daughters of Lot prostituting themselves to their father! Abraham casting out his own children by his maid-servants! Thamar delivering herself to her father-in-law!

Recollect that priest, that levite of Ephraim, who, to calm the fury of some drunken men and escape their violence, turned out his wife for their gratification, and abandoned her to a whole night of violation!

It is time to appreciate all things at their true value!

If you are not revelation, I accept your excuse, and admit with you that these vile abuses were the usages of the time.

If you are a revelation, I repudiate you, and I tell you that your revelation is immoral!

Oh! you would have us believe that God created a progressive and perfectible morality? that there is an old law tolerating, and a new law proscribing, immorality?

Well! I tell you in reply, that there is but one eternal moral law ordained by God at the cradle of humanity, and that all those peoples who have ignored it have violated the law of God.

A circumstance that has always astonished me is to see the branches of modern Protestantism, of that religion of free judg

ment, reject from their communion those whose faith in the light of reason denies revelation.

A man, called illustrious because he overthrew a throne, and who would overthrow many others but for that he is for the moment unemployed because of disqualifying inaptness, has lately devoted himself to preaching in books.

He is not a Catholic, for he has not that ardent holy faith that would excuse his Catholicism.

He is not a Protestant, for he proscribes independence and freedom of thought.

He is not a Jew, for he admits the ancient law for the past, and rejects it for the present.

Then what is he?

He was a man who disdained men, a minister who despised ministers, a deputy who scorned electors, and a subject who contemned his king.

In short, he is a man, who, after freely despising each and all, is now in a fair way to receive what he so liberally bestowed.

Well! this man, who has set about preaching in his books, has made himself the champion of Hebrew revelation.

He believes this, because it suits him; he rejects that, because it displeases him; he is eclectic, but it is of his own eclecticism; he is a freethinker, but of his own free thoughts, and he will have none other.

What impels him to this last proceeding?

The desire to surround his name with a final *éclat*.

Come, M. Guizot, quit your pen, as you have quitted the ministry. All that I can tell you. on behalf of youthful thinkers, is, that you dishearten both believers and freethinkers.

We may respect one who defends an idea or a standard (flag), but never those who have no other idea, or other flag than *self*.

I have just re-perused this *entremet*, which, perhaps, ought not to soil my pages — ought I to efface it? No! my pen may perchance have met a cry of public conscience.

The name presented itself among many defenders of Hebrew

revelation, and was the only one that attracted me, because the only one that so impressively suggested the individual, the *Ego* (*Moi*), and personified social, political, and religious egotism in itself.

Let us suppose all this but a parenthesis, and return to our subject.

I have said to revelation, that it is not revelation because not constructed to rehabilitate woman, and because rejecting the traditions of ancient India, the India of the Vedas, it does but continue the traditions of Brahminical times.

The woman of the Vedas is chaste and respectable, — the woman of the Bible is but a slave, and sometimes but a prostitute.

The woman of the Vedas is a companion for man, and the honor of the domestic hearth.

The woman of the Bible is but a concubine.

The Hindoo could have but one wife.

The Israelite made excursions into neighboring territories to procure himself virgins, and he did not hesitate to sell his own daughter when he found a good price.

It is not necessary to seek elsewhere than in the corruption of Hebrew morals, the motives which impelled Moses to change the parts, and mutilate the Hindoo version of creation, which he copied in Egypt from the sacred books of the priests.

The Hebrew legislator could not at this lawless epoch, introduce the beautiful and touching figure, — the woman, free, chaste, and devoted, reigning in the hearts of her husband and her children. Let us admit, further, in his defence, that had he had the courage to make the attempt, — his people would not have understood it, and he would infallibly have sunk under a general revolt.

Throughout the East, woman had become the slave of a master, and none yet dreamt of emancipating and restoring her to her place; nor had Moses, more than others, an idea of reviving primitive traditions.

He could not then, in such circumstances, transcribe the Hindoo legend in all its sublime simplicity.

To have made man the author of original sin would have diminished the prestige and shocked the pride of the despot, and have made woman understand that she had been wrongfully disfranchised, in the name of the Divinity.

But it is not in this only that Moses forgot India; in Genesis Jehovah announces no redeemer to Adam and Eve, after their fault; and I confess it is not without astonishment that I see the Christian idea rely upon Moses, to maintain that the Lord announced the Messiah to our first parents.

See what says Genesis, when Adam is expelled from Paradise:

"And he (Jehovah) said, Behold Adam is become almost like one of us (Jehovah does not appear to me quite certain that he is the One and only God), knowing good and evil, he must now be expelled, lest he again raise his hand to the tree of life, and eating of its fruit, live eternally.

"God then turned him out of the garden of delight, that he might cultivate the earth, whence he was taken.

"And having expelled him, he placed cherubim before the garden of Paradise, with flaming swords to guard the tree of life."

I have vainly examined each sentence, each expression, not only of this book, but also of the four others attributed to Moses, and have found it impossible to discover anything which, distinctly or indistinctly, plainly or figuratively, could possibly apply to a Redeemer.

It was but later that the prophets recovered this tradition which India had bequeathed to all the peoples, and which we find in all the sacred books of the world.

It may be well, also, to remark, that Moses says not a word about the creation and revolt of the angels, which we regard as another posterior adoption from the traditions of the East.

Thus does this Hebrew religion form itself little by little, from parts and pieces, gathered here and there from all ancient

mythologies, and placed under the guardianship of a revelation, which will not bear examination.

It results from all this, that Moses knew much less of the sacred books of India and of Egypt, than the Levites and prophets who afterwards completed his work.

CHAPTER VI.

THE DELUGE, ACCORDING TO THE MAHA-BARATA AND BRAHMINICAL TRADITIONS.

Here we have but an *embarras de choix:* there is not a record of ancient India, treatise on theology, or poem, that fails to give its special version of the great cataclysm of which all peoples retain the tradition.

An abridged Vedic version of the event narrates that "According to the Lord's prediction, the earth became peopled, and the sons of Adima and Héva grew so numerous and so wicked that they could no longer agree among themselves. They forgot God and his promises, and ended by wearying him with the clamor of their bloody quarrels.

"One day, King Daytha had even the audacity to launch his imprecations against heaven's thunder, commanding silence, and threatening in default, to conquer heaven at the head of his warriors.

"The Lord then resolved to inflict upon his creatures a terrible chastisement, which should serve as a warning to survivors and to their descendants."

Thus we see Brahma did not, like the Jehovah of the Bible, exhibit the weakness inconsistent with his prescience of regretting that he had created the world.

Brahma having cast his eyes over the world to discover the man who, of all others, deserved to be saved for the continuance of the human race, chose Vaiwasvata, because of his virtues; and we here learn how he made known his will, and the results.

Vaiwasvata had reached that period of life when ardent servants of God should withdraw from family and friends, and retire into forests and deserts, to end their days in the midst of austerities and in perpetual contemplation of the pure divine essence.

One day as he came to perform his ablution on the sacred banks of the Viriny, a little fish of most brilliant colors came and threw itself upon the sand, crying to the holy man, "Save me! if you do not listen to my prayer, I shall inevitably be devoured by the larger fish that inhabit the river."

Moved with pity, Vaiwasvata placed it in the brazen vase, which served him to dip water from the river, and carried it home, where it grew so fast that a larger vessel being insufficient to contain it, Vaiwasvata was obliged to transport it to a tank, where its growth continuing with the same rapidity, it besought its preserver to convey it to the Ganges.

"That," answered the holy hermit, "is beyond my strength, one should be Brahma's self now to withdraw you from where you are."

"At least try," replied the fish.

And Vaiwasvata having seized it, with the greatest facility raised and conveyed it to the sacred river, and not only was this enormous fish as light as a straw, but it also effused about itself the sweetest perfumes.

Vaiwasvata perceived that he was accomplishing the will of the Lord, and was in expectation of wonderful events.

The fish soon recalled him, and this time demanded to be transported to the ocean, which was accomplished with the same promptness.

It then said to its preserver:

"Listen, O wise and beneficent man: the globe is about to be submerged, and all that inhabit it shall perish, for behold the wrath of the Lord shall breathe upon the clouds and the seas, to charge them with the chastisement of this corrupt and wicked race, who forget their origin, and the law of God. Your fellow-creatures can no longer contain their pride, and even dare to defy their Creator, but their offences have reached the foot of Brahma's throne, and Brahma is about to make known his power.

"Hasten, then, to construct a vessel in which you shall embark yourself with all your family.

"You will take also seeds of every plant and a couple of each species of animals, leaving all such as are begotten of vapors and rottenness — for their principle of life does not emanate from the great Soul?

"And you will wait with confidence."

Vaiwasvata hastened to obey these instructions, and, having constructed the ship, shut himself up with his family therein, with the seeds of plants and a couple of all animals, as had been said.

When the rain began to fall and the seas to overflow, a monstrous fish, armed with a gigantic horn, came and placed itself at the head of the ship, and Vaiwasvata having attached a cable to the horn, the fish darted forth to conduct and guide the ship in the midst of all the unchained elements.

And those in the ship saw that the hand of God protected them, for the fury of the tempest or the violence of the waves harmed them not. This lasted for days and months and years, until the work of destruction was entirely completed. The elements having calmed, the navigators, always guided by their

mysterious conductor, were able to land on the summit of the Himalaya.

"It is Vischnou that has saved you from death," said the fish on leaving them, "it is at his prayer that Brahma has pardoned humanity — go now, re-people the earth and accomplish the work of God."*

According to tradition, it was by reminding Brahma that he had promised to send him upon earth to lead back men to the primitive faith and to redeem their transgressions, that Vischnou obtained the preservation of Vaiwasvata, that the promise of God might be thereafter fulfilled.

This legend, we think, needs no commentary; and the reader will easily perceive all the consequent conclusions.

According to some, Vaiwasvata was the father, through his progeny, of all new peoples.

According to others, he had but to throw pebbles into the mud left by the waters, to produce men in as great numbers as he desired.

On one side it is the myth, recovered and adopted by Judaism and the Christian dogma.

On the other it is the tradition of Deucalion and Pyrrha, brought to Greece in the poetic chants of emigrants.

* Mr. Müller seems to connect this legend with the name of *Manu*.

CHAPTER VII.

THE LEGEND OF THE PATRIARCH ADJIGARTA.

Obviously we cannot here enter upon a history of the descendants of Vaiwasvata, nor relate all the Hindoo legends that touch upon patriarchal life after the deluge. We shall confine ourselves to that of Adjigarta, which, from its striking resemblance to that of Abraham of the Bible, will signally support our proposition, that Moses obtained his traditions of Genesis, patriarchal and others, from the sacred books of Egypt, which were themselves but a rescript of the Vedas and religious beliefs of India, — a conclusion from which there is no escape, but by persistently judging those ancient epochs by the absurd fables of the Hebrew legislator, aided by a chronology, of which modern science has established the impossibility.

It is curious, in fact, in examining this chronology, to see the determination with which Moses attaches himself to Adam. I doubt the possibility of finding anything in the world more repulsive to the most common laws of common sense.

According to the Bible:

Moses was long a contemporary of Levi!

Levi lived thirty-one years with Isaac:

Isaac lived fifty years with Shem:

Shem lived ninety-six years with Mathusalem:

Mathusalem lived forty-three years with Adam:

Thus Moses would be only separated from the creation of the world by four generations, and from the deluge, by two generations!

It is to be remarked that the four men who separated Moses from Adam would, according to biblical chronology, have lived two thousand four hundred and thirty-three years, or six hundred years for each life.

This audacious pleasantry, which cannot be seriously discussed, nevertheless inspires the Jesuit de Carrière with the following reflections:

"So that the creation of the world, and all that is recorded in Genesis, might have become known to Moses through recitals personally made to him by his fathers. Perhaps even the memories yet existed amongst the Israelites, and from those recollections he may have recorded the dates of births and deaths of the patriarchs, the numbering of their children and their families, and the names of the different countries in which each became established under the guidance of the Holy Spirit, which we must always regard as the chief author of the sacred books."

We must, however, understand each other, my reverend father!

Moses knew no Trinity. I defy you to cite a single line of his work contradictory of this affirmation. Wherefore, then, substitute the Holy Spirit for Jehovah? You do not say, but I understand; it is by the aid of these adjunctions, for which you are never at a loss when needful, that you explain the Bible, and there discover what does not exist.

It was bad enough to make these men live five, six, seven, nine hundred years like Mathusalem, without taking the trouble to introduce the Holy Spirit, who ought, if respected, to have nothing in common with these gross traditions.

It must be confessed, however, that our history is easily contented, since malgré the twenty times triumphant refutations of science, she still persists in adopting this Hebrew chronology.

According to Hindoo chronology, the deluge occurred at the end of the Twapara-Yauga, that is, the third age of the world's existence, more than four thousand years before our era, and in the following age lived Adjigarta, the grandson of Vaiwas vata.

The following legend relates to this patriarch, who lived two thousand five hundred years before Moses, and who, no doubt, suggested to Moses the legend of Abraham:

"In the country of Ganga, lived a virtuous man of the name of Adjigarta; morning and evening he retired to woody glades, or to the banks of rivers whose waters are naturally pure, to offer sacrifice.

"And when the sacrifice was offered, and his mouth purified by Divine nourishment, after having softly pronounced the mysterious word — Aum! which is an appeal to God — he chanted the consecrated hymn of the Sâvitri:

"Bhauar! Bhauvah! Shauar!
(Earth. Æther. Heaven.)

"Lord of the worlds and of all creatures, receive my humble invocations, turn from the contemplation of thy immortal power: — Thy single glance shall purify my soul.

"Come to me, that I may hear thy voice in the fluttering of the leaves, in the murmuring waters of the sacred river, in the sparkling flame of the Avasathya (consecrated fire).

"My soul longs to breathe the air that emanates from the Great Soul; listen to my humble invocation. Lord of all worlds and of all creatures.

"Bhaur! Bhauvah! Shauar!
(Earth. Æther. Heaven.)

"Thy word shall be sweeter to my thirsty soul than the tears of night to the sandy desert, sweeter than the voice of the young mother who caresses her infant.

"Come to me, O thou by whom the earth blooms into flowers, by whom harvests ripen, by whom all germs develop themselves, by whom glitter the heavens, mothers produce children, and sages learn virtue.

"My soul thirsteth to know thee, and to escape from its mortal envelope to the enjoyment of celestial bliss, absorbed in thy splendor.

"Bhaur! Bhauvah! Shauar!"
(Earth. Æther. Heaven.)
(Extract from Sam-Veda.)

"After this invocation to God, the sage Adjigarta turned himself towards the Sun, and to it, as the most magnificent creation of Brahma, addressed this hymn:

'O radiant and glorious Sun, accept the homage which I address to thine ever young and ever excellent attributes.

'Deign to accord my prayer, that thy rays may descend upon my hungry spirit, as a young lover hastens to receive the first kisses of his mistress.

'Sun! lustrous orb, that fertilizeth and rejoiceth both the earth and the sea! shine upon me! *

"Pure and resplendent Sun, let us consider thine excellent light, that it may brighten and direct our intelligence.

'The priests, by sacrifices and holy chants honor thee, O resplendent Sun, for their intelligence discovers in thee the most beautiful work of God.

'Hungering for celestial food, I solicit by my humble prayers, thy divine and precious gifts, O sublime and glorious Sun!'
(Extract from the Rig-Veda.)

"After reciting these prayers and making the prescribed ablutions, the sage Adjigarta still devoted the greater part of the day to study of the profound and mystic meaning of the Veda, under the direction of a holy person named Pavaca, (the purified), who was not far from that age (seventy years) when the true servant of God should retire from the world to lead a life of seclusion.

"When Adjigarta had completed his forty-fifth year, having

* This beautiful hymn might almost be supposed the original of Metastasio's "Inno a Venere."

"Scendi propizia col tuo splendore,
"O bella Venere, madre d'Amore;
. . . . . .
"Tu colle lucide, pupille chiare,
"Fai lieta e fertile, la terra e'l mare."

passed his days in study and prayer, his master, one morning, when sacrifice was over, presented to him a heifer, without spot, and crowned with flowers, saying:

"'Behold the gift which the Lord ordains for those who have completed the study of the Veda, you no more require my instructions, O Adjigarta; think now of procuring for yourself a son who may accomplish on your tomb the funeral ceremonies which should introduce you to the abode of Brahma.'

"'Father,' replied Adjigarta, 'I hear your words, and understand the necessity; but I know not a woman, and if my heart desired to love, it knows not where to address its prayer.'

"'I have given you life by the understanding,' said Pavaca, 'I will now give you the life of happiness and love.

"'My daughter Parvady excels amongst all virgins for beauty and discretion, from her birth I have destined her for your wife — her eyes have not yet rested upon man, nor has man beheld her gracious countenance.'

"On hearing these words, Adjigarta was filled with joy.

"The wedding feast took place, and the marriage was consecrated after the manner of the Dwidjas.

"Years slipped on with nothing to disturb the felicity of Adjigarta and the beautiful Parvady: their herds were the largest and best tended; their harvests of rice, of small grains and of saffron, were always the finest.

"But one thing was wanting to their happiness: Parvady although her husband had always approached her at the favorable season, according to the law of God, had given him no child, and seemed struck with sterility.

"Vain her pilgrimage to the sacred waters of the Ganges — vain her numberless vows and prayers; — she had not conceived.

"The eighth year of her sterility approached, when, according to the law, Parvady should be divorced as not having produced a son, — which was a subject of continued desolation to them both.

"When, one day, Adjigarta took a young red goat, the fin-

est of his herd, and went to a desert mountain to sacrifice it to God, as with flowing tears he prayed, 'Lord, separate not those whom thou hast united.' But sobs choked his voice, and he could say no more.

"As he lay with his face to the earth, groaning and imploring God, a voice, which sounded from the clouds, made him tremble, and he distinctly heard these words:

—— 'Return to thy house, Adjigarta, the Lord has heard thy prayer, and has had pity on thee.'

"As he returned towards home, his wife, full of joy, ran to meet him, and as for a long time he had not seen her joyful, he inquired the reason of her unusual satisfaction.

"During thine absence, replied Parvady, a man who appeared worn out with fatigue, came to rest himself under the verandah of our house. I offered him the pure water, boiled rice and ghee which we give to strangers, — after having eaten, and when about to depart he said to me: — 'Thy heart is sad and thine eyes dimmed from tears; — rejoice thyself, for soon shalt thou conceive, and a son shall be born of thee whom thou shalt name Viashagagana (the reward of Alms), who shall preserve to thee the love of thy husband, and be the honor of his race.'

"And Adjigarta having in his turn recounted what had happened to him, they rejoiced together in their hearts, for they trusted that their ills were at an end, and that they would not be obliged to separate.

"Night having come, and Adjigarta, having perfumed himself, and well rubbed his limbs with saffron, approached Parvady, for she was at the propitious season, and she conceived.

"The day of the child's birth was celebrated with general rejoicings, in which relations, friends, and servants participated.

"Pavaca alone did not assist, for he was dead to the world, and only lived in contemplation of the Lord.

"The child received the name of Viashagagana, or Viashagana, as it had been said.

"Parvady had afterward many daughters, who were the

ornaments of the house for their beauty, but God gave her not another son.

"As the child approached its twelfth year, and was distinguished above all for strength and shape, his father resolved to proceed with him to offer commemorative sacrifice on the mountain where the Lord had before granted his prayer.

"After having, as on the first occasion, selected a young goat, without spot, and of a red fleece, from his herd, Adjigarta proceeded on his way with his son.

"Advancing on their way, through a thick forest, they came upon a young dove which had fallen from its nest, unfledged and pursued by a serpent; Viashagana darted upon the reptile, and having killed it with his staff, he replaced the young dove in its nest—and the mother, circling about his head, thanked him with her joyous cries.

"Adjigarta was delighted to see that his son was courageous and good.

"Having reached the mountain, they set about gathering wood for the sacrificial pile; but while so occupied the goat which they had tied to a tree broke its rope and fled.

"Then said Adjigarta, Behold here is wood for the pile, but we have no longer a victim: and he knew not what to do, for they were far from any habitation; and yet he would not return without accomplishing his vow.

"'Return,' said he to his son, 'to the nest where you replaced the young dove, and bring it to me; in default of a goat, it will serve us as a victim.'

"Viashagana was about to obey the orders of his father, when the angry voice of Brahma was heard, as it said:

"'Wherefore command your son to go in search of the dove which he saved, to immolate it in place of the goat which you have allowed to escape? Did you then only save it from the serpent to imitate its evil action? Such sacrifice would not be agreeable to me.

"'He who destroys the good that he has done is not worthy to address his prayers to me.

"'Behold the first fault that thou hast committed, O Adjigarta! To efface it thou shalt immolate the son that I have have given thee, on this pile — such is my will.'

"On hearing these words Adjigarta was seized with profound anguish, he sat himself down upon the sands, and tears flowed abundantly from his eyes.

"'O Parvady,' he exclaimed, 'what wilt thou say, when thou shalt see me return alone to the house, and what can I answer when thou shalt demand of me what has become of thy first born?'

"And thus he bemoaned himself until the evening, unable to resolve on accomplishing the grievous sacrifice. Nevertheless he dreamt not of disobeying the Lord, and Viashagana, notwithstanding his tender age, was firm, and encouraged him to execute the divine commands.

"Having gathered the wood and constructed the pile, with a trembling hand he bound his son, and, raising his arm with the knife of sacrifice, was about to cut his throat, when Vischnou, in the form of a dove, came and sat upon the head of the child.

"'O Adjigarta,' said he, 'cut the victim's bands and scatter the pile; God is satisfied of thy obedience, and thy son by his courage hath found grace before him. Let the days of his life be long, for it is from him that shall be born the virgin who shall conceive by a divine germ!'

"Adjigarta and his son offered long thanksgivings to the Lord; then, the night having come, they retraced their homeward way, discoursing of these wonderful things, and full of confidence in the goodness of the Lord." * (Ramatsariar, Prophecies.)

The two hymns to Brahma and to the Sun are not found in the legend, which confines itself to recording the prayers of Adjigarta on the mountain. The reader will, however, approve

* Other Orientalists appear not to have perceived either the beauty or the significance of this most interesting legend.

of our having extracted them from the Rig-Veda, and the Sam Veda, for this translation.

Such is the antique memoir of the sacrifice of Adjigarta, which, on our first acquaintance with it, filled us with profound astonishment.

We are indebted to the great Orientalist, William Jones, for the first trace of its existence. In reading, one day, his translation of Manou, a note led us to consult the Hindoo commentator, Collouca Batta, where we found allusion to this sacrifice of the son by the father, which God arrested, after having himself commanded it. Thenceforth it became our fixed idea to recover from the inextricable pages of Hindoo religious books the original record of this event, in which success would have been to us impossible, but for the complaisance of a Brahmin, with whom we were studying Sanscrit, and who, in concession to our prayer, produced to us from the library of his pagoda, the works of the theologian Ramatsariar, which have been to us so precious a support in the preparation of this volume.

When such proofs in detail thus accord with the aggregate, would it not be against evidence to resist the conclusion that all ancient traditions had a common origin, of which the substructure should be sought in the myths of the extreme East?

I cannot too often repeat, that if it be true and logical to say that all modern peoples have quaffed from the same source of philosophic and religious light, then how can it be illogical to maintain that all the peoples of antiquity did but adopt, under modifications, the beliefs of their predecessors? This legend of the patriarch Adjigarta, manipulated by Moses, became the legend of Abraham.

CHAPTER VIII.

INCARNATIONS — PROPHECIES ANNOUNCING THE COMING OF CHRISTNA.

We shall enlighten nobody, probably, in announcing that the incarnation, that is to say, the descent of God upon earth to regenerate his creatures, is the base of the Hindoo religion. That is sufficiently known to all who have ever opened a book upon India, to place us perfectly at ease in vindicating that country's priority in this religious belief.

But if the truth seem generally admitted, if no one contests that India has had her incarnation, there has hitherto appeared no other disposition than to ridicule these traditions, and absolutely to represent the different avatars of Brahma among men as senseless superstitions.

It would be easy for us to discover the source of these opinions, which could not be impartial, emanating as they did from missionaries of all these forms of worship, who found themselves in competitive antagonism in India with beliefs similar to those they came to preach.

For this purpose they adopted the very means we describe; instead of studying the religious principles of the Hindoos in their special books of theology, where they might have found — not wars, but sublime instructions, they addressed themselves to poetry, fable and heroic traditions, to enable them at their *ease* to mock at Brahma, at incarnations, and at trinities.

A Hindoo priest might play precisely the same rôle in Europe, if rejecting Gospel *morale*, and the sublime lessons of Christ, he persisted, designedly, in studying our religion only in the sacred dramas and religious farces of the Middle Ages, where God the Father comes upon the stage to take the devil by the throat; where they assign to the Virgin, to Jesus, to apostles, and to saints, absurdities the most sacrilegious, and sometimes even obscene!

In the East, the region of dreams and of poetry, religion should be studied much less than elsewhere in works of imagination, which multiply to infinity, angels, saints, and demons, and introduce them constantly in the operations of God and the actions of men.

We must study with Brahmin priests, and study their books, and smile with them at all the superstitions that Europe assigns to India, and at the interested report of a few interested men.

According to Hindoo belief, there have up to this time been nine avatars of God upon earth: the first eight were but short apparitions of the Divinity, coming to renew to holy individuals, the promise of a Redeemer made to Adam and Héva after their fall;—the ninth alone is an incarnation, that is to say, a realization of the prediction of Brahma.

This incarnation is that of Christna, son of the Virgin Devanaguy.

Here are some of the predictions which announce his coming, collected by Ramatsariar, in the *Atharva*, the Vedangas, and the Vedanta.

We give but a small number of these curious pieces of religious poetry, which, in fact, nearly all resemble each other in form and substance.

(Atharva):

"He shall come crowned with lights, the pure fluid issuing from the great soul, the essence of all that hath existence, and the waters of the Ganges shall thrill from their sources to the sea, as an enceinte woman who feels in her bosom the first bound of her infant.

"He shall come, and the heavens and the worlds shall be joyous, the stars shall pale before his splendor, the sun shall find his rays too feeble to give him light, the earth shall be too narrow for his boundless vision, too small to contain him.

"For he is the infinite, for he is power, for he is wisdom, for he is beauty, for he is all and in all.

"He shall come, and all animated beings, all the flowers, all the plants, all the trees, the men, the women, the infants, the slaves, the proud elephant, the tiger, the lion, the white-plumed swan, all the birds, and all the insects, all the fish, in the air, on the earth, and it the waters, shall together intone the chant of joy, for he is the Lord of all creatures and of all that exists.

"He shall come, and the accursed *Rackchasos* shall fly for refuge to the deepest hell.

"He shall come, and the impure *Pisatchas* shall cease to gnaw the bones of the dead.

"He shall come, and all unclean beings shall be dismayed; ill-omened vultures and foul jackals shall no longer find rottenness for their sustenance, nor retreats in which to hide themselves.

"He shall come, and life shall defy death, and the period of dissolution shall be suspended in its sinister operations, and he shall revivify the blood of all beings, shall regenerate all bodies and purify all souls.

"He shall come, more sweet than honey and ambrosia, more pure than the lamb without spot, and the lips of a virgin, and all hearts shall be transported with love. Happy the blest womb that shall bear him! happy the ears that shall hear his first words! happy the earth that shall support his first footsteps! happy the breasts that his celestial mouth shall press! it is by their blest milk that all men shall be purified.

"From north to south, from the rising to the setting, that day shall be a day of exultation, for God shall manifest his glory, and shall make his power resound, and shall reconcile himself with his creatures."

I do but transcribe; — all commentary would but enfeeble the

inspired breathings of the prophet, and for that matter, what reflection should follow on these pages?

The reader is as well able as ourselves to comprehend, to compare, and to judge.

Extract from the Vedangas:

"It is in the bosom of a woman that the ray of the divine Splendor will receive human form, and she shall bring forth, being a virgin, for no impure contact shall have defiled her."

Extract from the Pourourava:

"The lamb is born of an ewe and a ram, the kid of a goat and a buck goat, the child of a woman and a man; but the divine Paramatma (soul of the universe) shall be born of a virgin, who shall be fecundated by the thought of Vischnou."

Extract from Narada:

"Let the Yackchas, the Rackchasos, and the Nagas tremble, for the day approaches when he shall be born who shall terminate their reign on the earth."

Extract of Paulastya:

"There shall be strange and terrible sounds in the heavens, in the air, and on the earth; mysterious voices shall warn holy hermits in the forests; the celestial musicians shall chant their choruses; the waters of the seas shall bound in their deep gulfs with joy; the winds shall load themselves with the perfume of flowers: at the first cry of the divine child all nature shall recognize its Master."

Extract of Vedanta:

"In the early part of the Cali-Youga (the actual age of the world, which, according to the Hindoos, began three thousand five hundred years before the Christian era) shall be born the son of the Virgin."

I must, however unwillingly, confine myself to these few citations of prophesies announcing the coming of the Hindoo Redeemer. It is not because unable to give more, for the sacred books afford on this subject an embarrassment of choice. But the plan of this work does not permit me completely to satisfy mere curiosity.

Moreover, as we have already said, many of the extracts which we might make, so resemble each other, that their multiplicity would but destroy interest instead of augmenting it.

The Vedanta announces that the incarnation of Christna should occur in the early times of the Cali-Youga, that is, of the actual age of the world. This expression, we think, calls for an explanation.

The Hindoos divide the time of the world's duration into four ages, which should renew themselves by four different revivals before the Maha-Pralaya, or general destruction of all that exists.

The first is known as the Crita-Youga, and has a duration of one million seven hundred and twenty-eight thousand human years of three hundred and sixty days.

The second is named Treta-Youga, and has a duration of one million two hundred and ninety-six thousand human years.

The third, called Dwapara-Youga, has a duration of eight hundred and sixty-four thousand human years.

Lastly, the fourth, of four hundred and thirty-two thousand years' duration, is called the Cali-Youga.

Of this last, the actual age of the world, about four thousand five hundred years have now elapsed.

Sir William Jones, in his Asiatic studies, does not doubt that the Greek and Roman division of time into four ages — the golden age, the silver age, the brazen age, and the iron age, is but a souvenir of Hindoo tradition — another testimony in favor of our views of the origin of those peoples.

CHAPTER IX.

BIRTH OF THE VIRGIN DEVANAGUY, ACCORDING TO THE BAGVEDA GITA, AND BRAHMINICAL TRADITIONS.

We have now arrived at this marvellous Hindoo incarnation — the first in date among all the religious incarnations of our globe — the first equally to recall to men those eternal truths impressed by God on human conscience, and which are too often obscured by the strifes of despotism and intolerance.

We shall simply describe, according to the most incontestable Hindoo authorities, the life of the Virgin Devanaguy, and that of her divine son, reserving for the present, all comment and comparison.

The sister of the Rajah, mother of the infant, some days before her accouchement, had a dream, in which Vischnou, appearing to her in all the *éclat* of his splendor, came to reveal to her the future destinies of the expected child.

"Thou shalt call the infant Devanaguy" (in Sanscrit, formed by or for God), said he to the mother, "for it is through her that the designs of God should be accomplished. Let no animal food ever approach her lips — rice, honey, and milk should be her only sustenance. Above all, preserve her from union with a man by marriage — he, and all who would have aided in the act before its accomplishment, would die."

The little girl at her birth received the name of Devanaguy.

as had been commanded; and her mother, fearing that in the palace of her brother, who was a wicked man, she might not be able to fulfil the prescription of God, conveyed her to the house of one of her relatives, named Nanda, lord of a small village on the banks of the Ganges, and celebrated for his virtues. Her brother, to whom she announced her departure on pilgrimage to the sacred river, fearing the murmurs of the people, dared not oppose her designs.

Nevertheless, to show his discontent, he but allowed her a most mediocre escort; consisting only of two elephants, which would scarcely have been sufficient for a woman of low extraction.

Towards evening, scarcely had Lakmy commenced her march, when a suite, composed of more than a hundred elephants, caparisoned in gold, and conducted by men sumptuously clothed, joined her; and as night was come, a column of fire appeared in the air to guide them, to the sound of mysterious music that seemed to come from heaven.

And all those who assisted at this marvellous departure understood that it was not ordinary, and that the mother and the infant were protected by the Lord.

The Rajah of Madura became exceedingly jealous, and urged by the prince of the Rackchasos, who desired to thwart the views of Vischnou, sent by a side road, armed men to disperse the escort and bring back his sister to his palace.

He would then have said—"You see the roads are not safe, and you cannot hope to make so long a journey without danger; send a holy hermit in your place, and he will accomplish your vow."

But scarcely had the soldiers whom he had sent, come in sight of the escort of Lakmy, when, enlightened by the Spirit of God, they joined themselves to it, to protect the mother and infant *en route.*

And the Rajah became furious on hearing of the failure of his evil action. The same night it was made known to him in

a dream, that of Devanaguy should be born a son, who should dethrone and chastise him for all his crimes.

He then thought to conceal his dark projects in his heart, assured that later he would easily succeed in enticing his niece to his court, should his sister refuse to return to him, and that it would be possible for him to effect her death, and escape the fate with which he was menaced.

The better to conceal his design, he sent messengers loaded with many presents to be conveyed to Lakmy, for presentation to their relation Nanda.

The journey of Lakmy to the banks of the Ganges was but a triumphal march; from all sides the population crowded her passage, saying amongst themselves — "What queen is this who possesses such a splendid escort, this must be the wife of the most powerful prince of the earth." And from all parts they brought her flowers to strew the way, and fruits and rich presents.

But what most astonished the crowd was the beauty of the young Devanaguy, who, although but a few days old, had already the serious countenance of a woman, seeming to understand what passed around her and the admiration of which she was the object.

During the journey, which lasted sixty days, the column of fire, invisible with the sun, reappeared at night, and never ceased to direct the cortége until its arrival. And, most wonderful — the tigers, panthers, and wild elephants, far from flying, as usual, with terror at the approach of man, came gently to observe the suite of Lakmy; and their howlings became as tender as the songs of nightingales, that they might not frighten the infant.

Nanda, informed of the arrival of his relative, by a messenger from Vischnou, came two days' march from his habitation to meet her, followed by all his servants, and the moment he perceived Devanaguy — he saluted her by the name of mother; saying to all those who were astonished at the word, "she will

be mother to us all, for of her will be born the Spirit that shall regenerate us."

CHAPTER X.

INFANCY OF DEVANAGUY—DEATH OF HER MOTHER—HER RETURN TO MADURA.

The first years of Devanaguy glided on in peace in the house of Nanda, and without the least attempt by the tyrant of Madura to entice her to him. On the contrary, he seized every occasion to send her presents, and to thank Nanda for the hospitality which he had extended to Lakmy and her daughter, which led all to believe that the light of the Lord had touched him, and that he had become good.

In the meantime the young virgin grew up midst her companions, surpassing them all in discretion and beauty. None better than she, although scarce six years of age, knew how to conduct the duties of the house, to spin flax or wool, and to diffuse joy and prosperity throughout the family.

Her happiness was in solitude—lost in the contemplation of God, who showered upon her all his blessings, and often afforded her celestial presentiment of what should happen to her.

One day as she was performing her ablutions on the banks

of the Ganges, midst a crowd of other women who had come for the same purpose, a gigantic bird came sailing over her, and gently descending, deposited upon her head a crown of lotus flowers.

And all the people were amazed, and imagined that this child was destined for great things.

Meanwhile occurred the death of Lakmy, after a short illness, and Devanaguy learned in a dream that her mother had seen the gates of the blest abode of Brahma open themselves before her, because her life had always been pure and chaste, and it was not necessary to perform the usual funeral ceremonies on her tomb.

Devanaguy, whose person was on earth, but whose thoughts were in heaven, did not weep, nor wear mourning for her mother as customary, for, as it is taught in the sacred books, she regarded death *as a birth unto the new life.*

Having heard of the misfortune that had fallen upon his niece, the tyrant of Madura judged the moment propitious for the execution of his treacherous designs, and sent ambassadors to Nanda with many presents, praying restoration of the young Devanaguy to himself, as her nearest relative, since the death of her mother.

Nanda was profoundly grieved at this proposition, for he loved the child equally with his own, and could not divest himself of forebodings that gave a darkening aspect to the future of Devanaguy at the court of her uncle.

Yet the request being just, he left the young girl free to accept or to reject it.

Devanaguy, who knew that destiny called her to Madura, accompanied the ambassadors sent by her uncle, after invoking all God's blessings upon the house she was leaving.

"Remember," said Nada, "that we shall be happy to see you again, should misfortune bring you back to us."

The forebodings of her protector had not deceived him. Scarcely was Devanaguy in the power of her uncle, when he, throwing off the mask, had her confined in a tower, of which

he commanded the door to be walled up, to preclude the possibility of escape.

But the virgin was not distressed. She had already long received from heaven the knowledge of what should happen to her, and, full of confidence, she waited the moment fixed by God for accomplishing his celestial designs.

Yet the tyrant of Madura was not undisturbed: a frightful famine desolated his states. Death had robbed him, one by one, of all his children, and he lived in constant fear of the most dismal catastrophes.

Pursued by the idea, suggested by his dream of long before, that he was to be bethroned by a son born of Devanaguy, instead of repenting of the many crimes he had committed, and for which he had been already so severely chastised by the Lord, he resolved to relieve himself of all apprehension on this subject by destroying his niece. For this purpose he had poison — extract of the most dangerous plants — mixed with the water and food passed each day to Devanaguy in her prison; but he was filled with alarm at the extraordinary fact — not only did the young girl not die, but she even seemed not to have perceived the poison.

He then left her without food, thinking that starvation might be more powerful than poison.

It was vain; Devanaguy continued to enjoy the most perfect health, and, despite the most active vigilance, it was impossible to know if she received food from some mysterious hand, or if the spirit of God alone sufficed for her support.

Seeing this, the tyrant of Madura abandoned the idea of putting her to death, and was content to surround her prison with a strong guard, threatening his soldiers with the most fearful punishment if Devanaguy should elude their vigilance and escape.

But it was in vain; all these precautions could not obstruct fulfilment of the prophecy of Poulastya:

"The divine spirit of Vischnou passed through the walls to join himself to his well-beloved."

CHAPTER XI.

THE PROMISE OF GOD ACCOMPLISHED — BIRTH OF CHRISTNA — PERSECUTION OF THE TYRANT OF MADURA — MASSACRE OF ALL THE MALE CHILDREN BORN ON THE SAME NIGHT AS CHRISTNA.

(According to the Bagaveda-Gita and Brahminical tradition).

One evening, as the Virgin was praying, her ears were suddenly charmed with celestial music, her prison became illuminated, and Vischnou appeared to her in all the *eclat* of his divine Majesty. Devanaguy fell in a profound ecstacy, and having been *overshadowed* (is the Sanscrit expression) by the spirit of God that desired to incarnate itself *she conceived.*

The period of her gestation was to her a time of continued enchantment; the divine infant afforded his mother infinite enjoyments, which made her forget earth, her captivity, and even her existence.

The night of Devanaguy's accouchement, and as the newly-born uttered its first wail, a violent wind opened a passage through the walls of the prison, and the Virgin was conducted with her son, by a messenger from Vischnou, to a sheep-fold belonging to Nanda, situated on the confines of the territory of Madura.

The newly-born was named Christna (in Sanscrit, *sacred*).

The shepherds, informed of the charge which was confided to them, prostrated themselves before the infant, and adored him.

The same night, Nanda, inspired by God in a dream, knew what had happened, and commenced his march, with his servants, and many other holy people, in search of Devanaguy and her son, to withdraw her from the intrigues of the tyrant of Madura.

He, on hearing of the accouchement and wonderful escape of his niece, fell into an ungovernable rage; instead of understanding that it was useless to strive against the Lord, and demanding grace, he resolved, by every possible means, to pursue the son of Devanaguy, and to put him to death, hoping thus to escape the fate with which he was menaced.

Having had another dream, warning him more precisely of the chastisement that awaited him, *he ordained the massacre in all his states, of all the children of the male sex, born during the night of the birth of Christna*, thinking thus surely to reach him who in his thought should drive him from his throne.

Guided, no doubt, by the inspiration of a cunning rakchasas, who desired to oppose the designs of Vischnou, a troop of soldiers reached the sheep-fold of Nanda, and as he had not yet arrived, his servants were about to arm themselves to defend Devanaguy and her son, when all at once, O prodigy! the child who was at his mother's breast, began suddenly to grow, — in a few seconds he had attained the size of a child of ten years of age, and ran to amuse himself midst the herd of sheep.

The soldiers passed near him without suspicion, and not finding in the farm any child of the age of him whom they sought, returned to the city, dreading the rage, at their failure, of him who had sent them.

Shortly after arrived Nanda with all his troops, and his first care was to prostrate himself, with all the holy persons who accompanied him, before the virgin and her divine child. Not considering them in a place of safety, he conducted them to

the banks of the Ganges, and thus was Devanaguy enabled once more to behold the abodes of her infancy.

We shall not here transcribe the many details that refer to the first years of Christna, they were passed in the midst of dangers without number, devised by those who had an interest in his death, but he always came out victorious from these contests, whether with men or with demons.

The poets who have exercised their imaginations on all these things, have so surrounded them with miracles, and with wonderful events, that a dozen volumes would scarce suffice to recount them.

Yet there is one fact of the God-Man which we cannot pass over in silence, because Jesuits in India have made use of it, and still do so every day to maintain that Christna was of dissolute morals, and gave many examples of impurity.

One day, walking on the banks of the Ganges, Christna perceived some fifty young girls who had completely stripped themselves for their ablutions, and some of them, in this condition, were laughing and romping without thinking whether or not they might be seen by passers-by.

The child remonstrated with them, telling them that it was not decent; they began to laugh and to throw water in his face.

Seeing which, Christna, by a gesture, sent all their clothes, scattered on the sands, to the top of a tamarind tree, thus making it impossible for them to dress themselves on coming out of the water.

Perceiving then their fault, the young girls implored pardon, which was accorded on condition of the promise which they made ever after to wear a veil when they came to the sacred river to make their ablutions.

The Jesuits have seized upon this legend, recounting it after their own fashion, and making it appear that Christna had but removed the clothes of the young girls, to see them more at his leisure in their nudity.

This version is consistent with their programme, and need not surprise us. Not permitted to acknowledge Christna, they

combat him with their usual weapons, and we know how clever they are at altering texts, and at seeing what nobody else has ever been able to find.

Have we not seen them attempting to garble certain chapters of modern history? what wonder if the same spirit presides in their Oriental missions?

CHAPTER XII.

CHRISTNA BEGINS TO PREACH THE NEW LAW — HIS DISCIPLES — ARDJOUNA, HIS MOST ZEALOUS COADJUTOR — CONVERSION OF SARAWASTA.

At the age of scarce sixteen, Christna quitted his mother and his relative Nanda, to perambulate India in preaching the new doctrine.

In this second period of his life, Hindoo poetry represents him as in constant strife against the perverse spirit, not only of the people, but also of princes; he surmounts extraordinary dangers; contends, single-handed, against whole armies sent to destroy him; strews his way with miracles, resuscitating the dead, healing lepers, restoring the deaf and the blind, everywhere supporting the weak against the strong, the oppressed against the powerful, and loudly proclaiming to all, that he is the second person of the trinity, that is, Vischnou, come upon

earth to redeem man from original transgression, to eject the spirit of evil, and to restore the reign of good.

And the populations crowded his way, eager for his sublime instruction, and they adored him as a God, saying, "*This is in deed the redeemer promised to our fathers!*"

We put aside the miraculous events of the life of this reformer, which, like all the acts for that matter assigned to different prophets, who, at different epochs, have appeared on earth, seem to us to belong only to legend.

I believe no more in Christna, God and worker of miracles, than I believe in other incarnations or other messengers of the Supreme Being who call themselves Boudha or Zoroaster, Manou or Moses, Christ or Mahomet. But I believe in Christna, philosopher and moralist, I admire his lessons, so sublime and so pure, that, later, the founder of Christianity in Europe perceived that he could not do better than imitate them.

After some years of preaching, the Hindoo reformer felt the necessity of surrounding himself with earnest and courageous disciples to whom he might delegate the duty of continuing his work, after having initiated them in his doctrines.

Amongst those who had for some time most assiduously followed him in his peregrinations, he distinguished Ardjouna, a young man of one of the chief families of Madura, and who had left all to attach himself to him; he confided to him his projects, and Ardjouna swore to devote life to his service and to the propagation of his ideas.

Gradually they were joined by a small troop of the faithful, who participated in their fatigues, their labors and their faith.

They led a life of hardship, and we understand that the equalizing precepts or Christna, his example, and the purity of his life had wakened the people from their lethargy; a spark of reviving vitality began to circulate throughout India, and the partisans of the past, as well as the rajahs, urged on by the tyrant of Madura, ceased not to lay snares for them and to persecute them, for they felt their power and their thrones tremble before the rising popular wave.

But nothing succeeded with them: it appeared as if a power, more potent than them all, had determined to frustrate their designs, and to protect the proscripts.

Sometimes whole villages rose and chased the soldiers sent to arrest Christna and his disciples; sometimes the soldiers themselves, moved and persuaded by the divine word of the prophet, threw away their arms and besought his pardon.

One day, even a chief of the troops sent against the reformer, and who had sworn to withstand both fear and persuasion, having surprised Christna in an isolated place, was so struck with his majestic bearing that he stripped himself of his symbols of command, and entreated to be admitted into the number of the faithful. His prayer was granted and from that moment the new faith had no more ardent disciple and defender than himself.

His name was Sarawasta.

Often Christna disappeared from the midst of his disciples, leaving them alone, as if to prove them in the most difficult moments, suddenly re-appearing amongst them to restore their sinking courage and to withdraw them from danger.

During these absences Ardjouna governed the little community, and took the master's place at sacrifice and prayer, and all submitted without murmer to his commands.

But, as we have already said, the actions of Christna's life are less important to us than a knowledge of his precepts and his *morale*.

He came not to found a new religion, for God could not destroy what He had once for all declared good, and revealed; his object was but to purify the old from all the turpitudes, all the impurities, which from many ages the perverseness of men had gradually introduced, and he succeeded, despite all the hatreds and all the antagonism of champions of the past.

At his death the entire of India had adopted his doctrine and his principles; a faith, vivid, young, and fertile in results, had permeated all classes, their *morale* was purified, and the vanquished spirit of evil had been obliged to take refuge in his

sombre abode — the regeneration promised by Brahma was accomplished.

The teaching of Christna was familiar and simple when addressed to the people, elevated and philosophic in communion with his disciples; it is in this double view that we are about to consider him.

CHAPTER XIII.

CHRISTNA'S LESSONS TO THE PEOPLE — PARABLE OF THE FISHERMAN — THOUGHTS AND MAXIMS.

Parable plays a large part in the familiar instruction of the Hindoo redeemer. Christna preferred this symbolic form when addressing himself to the people, who could less readily comprehend his philosophic lessons on the immortality of the soul and of future life.

This manner of appealing to the intelligence and evoking the moral idea from the action of certain persons introduced for the purpose, is conformable to Oriental habits, and we know that fable and allegory are the produce of Asiatic literature.

Nothing, we think, will render the popular labors of Christna more comprehensible than citation of one of his most celebrated parables, that of the fisherman, which is held in such high

respect and honor in India, as to be carefully impressed upon the memories of children from the most tender age.

Christna was returning from a distant expedition, and re-entering Madura with his disciples. The inhabitants flocked in crowds to meet him and to strew his way with branches.

At some leagues from the city the people halted, demanding to hear the holy word; Christna mounted a little eminence that overlooked the crowd, and thus began:

The Parable of the Fisherman.

"On the banks of the Ganges, above the place where its sacred course divides itself into a hundred arms, lived a poor fisherman of the name of Dourga.

"At dawn he proceeded to the river to make his ablutions after the manner prescribed by the holy books; and holding in his hand a freshly cut sprig of the divine herb, *cousa*, he piously repeated the prayer of the Savitri, preceded by the three mysterious words: Bhour, Bhouvah, Shouar (Earth, Æther, Heaven); then, soul and body thus purified, he went courageously to work to supply the wants of his large family.

"The Lord had given him by his wife, whom he had married at the age of twelve years, in all the flower of her virgin beauty, six sons and four daughters, who were his joy, for they were pious and good like himself.

"His eldest son was already able to assist him in conducting his boat and casting his nets, and his daughters, confined to the interior of the house, wove the long and silky hairs of the goat to make vestments, and pounded for their repast, the ginger, the coriander, and the saffron, for a paste, which, mixed with the juice of red pepper, should serve to dress the fish.

"In spite of continued labor, the family was poor; for, jealous of his honesty and his virtues, the other fishers had combined against Dourga, and pursued him with their daily ill-treatment.

"Now they deranged his nets, or during the night drew his boat up into the sands, that he might lose the whole next day in restoring it to the water.

"Again, when on his way to the city to sell the produce of his fishing, they would snatch his fish from him by force, or throw them into the dust, that, seeing them thus soiled, nobody might buy them.

"Very often Dourga returned in sadness to his hut, thinking that ere long he would be unable to provide for the wants of his family. Nevertheless, he failed not to present the finest fish he caught to saintly hermits, and received all the miserable who came knocking at his door, sheltered them under his roof, and shared with them the little he possessed, which was a constant subject of derision and mockery for his enemies, who directed all the beggars they met to him, saying to them, 'Go, and find Dourga, he is a disguised prince, who only fishes from caprice."

"And thus did they ridicule the misery which was their own work.

"But the times became very hard for all the world: a frightful famine desolated the whole country, rice and smaller grains having completely failed at the last harvest. The fishers, enemies of Dourga, were very soon as miserable as himself, and, in their common misfortune, no longer thought of tormenting him.

"One evening, as the poor man returned from the Ganges without having caught the smallest fish, remembering bitterly that nothing remained in his hut, he found a little child at the foot of a tamarind tree, weeping, and calling for its mother. Dourga demanded of it whence it came, and who had thus abandoned it.

"The child replied that its mother had left it there, saying she was going to seek it something to eat.

"Moved with pity, Dourga took the poor little one in his arms, and conveyed it to his house; his wife, who was good and kind, said he had done well not to leave it to die of hunger.

"But there was no more rice, nor smoked fish; the curry

stone had not resounded that evening in the hands of the young girls who strike it in cadence.

"The moon rose silently in the celestial concave; the whole family assembled for the evening invocation.

"All at once the little child began to sing:

"'The fruit of the cataca purifies water, so good actions purify the soul. Take your nets, Dourga, your boat floats on the Ganges, and the fish await.

"'This is the thirteenth night of the moon, the shadow of the elephant falls to the east; the manes of ancestors demand honey, clarified butter, and boiled rice; the offering must be presented. Take thy nets, Dourga, thy boat is on the Ganges and the fish attend.

"'Thou shalt give a feast to the poor, where nectar shall flow as abundantly as the waters of the sacred river. Thou shalt offer to the Roudras, and the Adytias (deceased ancestors), the flesh of a red-fleeced goat, for the times of trial are completed. Take thy nets, Dourga, thirteen times shalt thou cast them; thy bark floats on the Ganges, and the fish await.'

"Dourga, amazed, thought it a notice sent him from above — he took his nets, and, with the strongest of his sons, descended to the water's edge.

"The child followed them, entered the boat with them, and, having taken an oar, directed their course.

"Thirteen times were the nets cast into the water, and at each cast the boat, bending under the weight and the number of fish, was obliged to return and lighten itself of its load on the shore. And the last time the infant disappeared.

"Full of joy, Dourga hastened to relieve the hunger of his children; then, immediately remembering that there were other sufferings to soothe, he ran to his neighbors, the fishermen, forgetting the evil he had received from them, to share with them his abundance.

"These flocked in crowds, not daring to believe in such

generosity, and Dourga, on the spot, distributed amongst them the remains of his miraculous capture.

"During the whole time of the famine, Dourga continued not only to feed his old enemies, but also to receive all the unhappy who crowded about him. He had but to cast his nets into the Ganges, to obtain immediately all the fish he could desire.

"The famine over, the hand of God continued to protect him; and he became at last so rich, that he was able alone to build a temple to Brahma of such sumptuous magnificence, that pilgrims from all parts of the globe came in crowds to visit it and to offer their devotions.

"And it is thus, inhabitants of Madura, that you should protect weakness, aid each other, *and never remember the offences of an enemy in his misfortune.*"

Let us now at hazard, gather a few from the abundant legacy of maxims with which it was his pleasure to sprinkle his familiar instructions.

"Men who have no self-command, are not capable of fulfilling their duties."

"Pleasure and riches should be renounced when not approved by conscience."

"The wrongs we inflict upon our neighbors, follow us like our shadow."

"The knowledge of man is but vanity, all his best actions are illusory, when he knows not to ascribe them to God."

"Love of his fellow-creature should be the ruling principle of the just man in all his works, for such weigh most in the celestial balance."

"He who is humble in heart and in spirit, is loved of God; he has need of nothing more."

"As the body is strengthened by muscles, the soul is fortified by virtue."

"There is no greater sinner than he who covets the wife of his neighbor."

We call attention to the following maxim, which many believed to be of only yesterday:

"As the earth supports those who trample it under foot, and rend its bosom with the plough, so should we *return good for evil.*"

"If you frequent the society of the good, your example is useless, fear not to dwell amidst the wicked for their conversion."

"If one inhabitant can cause the ruin of a whole village he should be expelled; if a village can ruin a whole district, it should be destroyed; but if a district occasioned loss of the soul, it should be abandoned."

"Whatever services we render to perverse spirits, the good we do them resembles characters written upon water, which are effaced as we trace them. But the good should be done for its own sake, for it is not on earth we should expect reward."

"When we die our riches remain behind; our relatives and our friends only follow us to the tomb; but our virtues and our vices, our good actions and our faults, follow us in the other life."

"The virtuous man is like the gigantic Banyan tree, whose beneficent shade affords freshness and life to the plants that surround it."

"Science is useless to a man without judgment, as a mirror to a blind man."

"The man who only appreciates means, according as they conduce to his success, soon loses his perception of the just, and of sound doctrines."

(For *you*, gentlemen, casuists, inventors of the maxim, '*the end justifies the means*'!)

"The infinite and the boundless can alone comprehend the boundless and the infinite, God only can comprehend God."

"The honest man should fall before the blows of the wicked

as the sandal-tree that, felled by the woodman's stroke, perfumes the axe that wounds it."

Listen now to the counsels of Christna to the just man who would sanctify himself in the Lord and merit eternal recompense: —

"Let him devote himself each day to all the practices of pious devotion, and submit his body to the most meritorious austerities.

"Let him fear all worldly honor worse than poison, and feel only contempt for this world's riches.

"Let him well know that what is above all, is the respect of himself and the love of his fellow creatures.

"Let him abstain from anger, and from all evil treatment, even towards animals, whom we ought to respect in the imperfection that God has assigned them.*

"Let him chase away sensual desires, envy and cupidity.

"Let him refrain from the dance, the song, music, fermented drinks, and gambling.

"Let him never be guilty of evil-speaking, calumnies, or impostures.

"Let him never look at women with love, and abstain from embracing them.

"Let him have no quarrels.

"Let his house, his diet, and his clothes be always of the plainest.

"Let his right hand be always open to the poor and the unhappy, and let him never boast his benefits.

"When a poor man shall knock at his door, let him receive him, refresh him by washing his feet, serve him himself,

* Now it was one of the most important services of Christianity that besides quickening greatly our benevolent affections, it definitely and dogmatically asserted the sinfulness of all destruction of human life as a matter of amusement or of simple convenience, and thereby formed a new standard, higher than any which then existed in the world." — Lecky, *History of European Morals*, vol. ii., p. 21-2.

and eat what remains, for the poor are the chosen of the Lord.

"But, above all, let him refrain through the whole course of his life from, in whatever way, molesting others; protect, love, and assist his fellow-creatures, thence flow the virtues most agreeable to God.

It is thus that Christna diffused amongst this people healthy doctrines of the purest *morale*, thus that he initiated his auditors in the grand principles of charity, of abnegation, and of self-respect, at an epoch when the desert countries of the West were still only occupied by the savage hordes of the forests.

What, then, has our civilization, so proud of its progress and its enlightenment, what has it added to these sublime lessons?

CHAPTER XIV.

CHRISTNA'S PHILOSOPHIC TEACHING.

It is necessary to read in the Sanscrit text itself, and especially in the Bagaveda-Gita, the sublime discourses of Christna with his disciples, and particularly with Ardjouna, to comprehend that the enlightenment which has been reflected even to us, had they long existed in the East.

Problems of the most lofty philosophy, a *morale* the most pure, the immortality of the soul, the future destinies of the man who shall have lived according to the law of God; all are treated of in these sublime monologues, where the auditor's rôle is only to give replies, and thus afford the professor an opening for new lessons.

In our inability to give, within our confined space, the development becoming these great subjects, we shall confine ourselves to reproduction of the discourse of Christna on the immortality of the soul; it will suffice to judge the others.

Ardjouna:

Canst thou not tell us, O Christna, what is that pure fluid which we have received from the Lord, and which must return to Him again?

Christna:

The soul is the principle of life which Sovereign Wisdom employed to animate bodies, matter is inert and perishable, the soul thinks and acts, and it is immortal. Of thought is born will, and of the will is born action. Thence it is that man is the most perfect of terrestrial creatures, for he operates freely in intellectual nature, knowing to distinguish the true from the false, the just from the unjust, good from evil.

That inward knowledge, that will which conveys itself by the judgment towards what it likes, and withdraws itself from what it dislikes, renders the soul responsible for its action, responsible for its choice, and for this cause has God established rewards and punishments.

When the soul follows the eternal and pure light that guides it, naturally it is inclined to the good.

Evil, on the contrary, triumphs when it forgets its origin, and submits to be governed by exterior influences.

The soul is immortal, and must return into the Great Soul from which it issued; but as it was given to man pure from all stain, it cannot re-ascend to the celestial abode until it shall

have been purified from all the faults committed through its union with matter.

Ardjouna:

How is this purifiction effected?

Christna:

The soul is purified by a shorter or longer course, according to its faults, in the infernal heavens (hell), the exclusion imposed upon it from re-union with the Great Whole, is the greatest infliction that it can feel, for its desire is to return to the primitive source and to merge itself into the soul of all that exists.

Ardjouna:

Whence comes the imperfection of the human soul, which is a portion of the Great Soul?

Christna:

The soul is not imperfect in its pure essence, the light of this sublime *ahancara* does not draw its obscurity from itself; if there existed in the nature of the soul a germ of imperfection, nothing could destroy it, and this germ developing itself, the soul would be perishable and mortal as well as the body. From its union with matter alone comes its imperfection, but that imperfection does not affect its essence, for it is not in its cause, which is the supreme intelligence, which is God.

We must, here, in spite of ourselves, arrest this citation. Its continuation affords Christna occasion to rise into regions of the most subtle metaphysics, and his reasoning would not, we think, be perfectly understood, except by people who had devoted their lives to the particular study and explored the depths of philosophic sciences.

Moreover, this simple glance suffices completely to elucidate the conclusions which we profess to draw from the work of the Hindoo reformer.

To epitomize:

Christna came to preach to India the immortality of the soul, free will, that is to say, freedom of thought and liberty of per-

son, belief in merit and demerit, in reward and punishment in the life of the future.

He came to teach the peoples charity, love of each other, self-respect, the practice of good *for its own sake*, and faith in the inexhaustible good-will of the Creator.

He proscribed revenge, commanded to return good for evil, consoled the feeble, sustained the unhappy and the oppressed, denounced tyranny.

He lived poor and loved the poor.

He lived chaste and prescribed chastity.

He was, we hesitate not to declare, the grandest figure of ancient times, and it was from his work of regeneration, that Christ, at a later period, inspired himself, as Moses had been inspired by the works of Manes and Manou.

A few more lines and we shall have finished, too briefly, perhaps, with this redeemer, to take up the rôle played by his successors in India, who, step by step, forgot the sublime traditions of the Master, to plunge the people, for the benefit of their domination, into a moral degradation and abasement, that rendered possible the absorbing and despotic reign of ancient theocracies, issue, as we have seen, of Hindoo Brahminism

CHAPTER XV.

TRANSFIGURATION OF CHRISTNA—HIS DISCIPLES GIVE HIM THE NAME OF JEZEUS (PURE ESSENCE.)

Then, one day, when the tyrant of Madura had sent a large army against Christna and his disciples, the disciples, terrified, sought to escape by flight from the danger that menaced them.

The faith of Ardjouna himself seemed staggered; Christna, who was praying near them, having heard their complaints, advanced to their midst, and said:—

"Why are your spirits possessed with senseless fear? Know you not, then, who is he that is with you?"

And then, abandoning the mortal form, he appeared to their eyes in all the *éclat* of his Divine Majesty, his brow encircled with such light that Ardjouna and his companions, unable to support it, threw themselves on their faces in the dust, and prayed the Lord to pardon their unworthy weakness.

And Christna, having resumed his first form, farther said: "Have you not, then, faith in me? Know that, present or absent, I shall always be in your midst to protect you."

And they, believing from what they had seen, promised never thereafter to doubt his power; and they named him Jezeus, that is to say, issue of the pure divine essence.

(Bagaveda-Gita.)

CHAPTER XVI.

CHRISTNA AND THE TWO HOLY WOMEN, NICHDALI AND SARASVATI.

Christna walked in the neighborhood of Madura with his disciples, followed by a great crowd eager to behold him, and they said on all sides, "Behold him who delivered us from the tyrant who oppressed us," making allusion to Kansa, who had suffered the penalty of his crimes, and whom Christna had expelled from Madura.

And they said further, "Behold him who resuscitates the dead, heals the lame, the deaf, and the blind."

When two women of the lowest extraction drew near to Christna, and having poured upon his head the perfumes which they had brought in a little brazen vase, they worshipped him.

And as the people murmured at their boldness, Christna kindly said to them:

"Women, I accept your sacrifice, the little which is given by the heart is of more worth than all the riches offered by ostentation. What desire you of me?

"Lord," answered they, "the brows of our husbands are clouded with care, happiness has fled from our homes, for God has refused us the joy of being mothers."

And Christna having raised them, for they had knelt and were kissing his feet, said to them, "Your demand shall be granted,

for you have believed in me, and joy shall re-enter your houses."

Some time thereafter, these two women named Nichdali and Sarasvati were delivered each of a son, and these two children afterwards became holy personages whom the Hindoos still reverence under the names of Soudâma and Soudâsa.

(Bagaveda-Gita.)

CHAPTER XVII.

CHRISTNA GOES TO PERFORM HIS ABLUTIONS AT THE GANGES —HIS DEATH.

The work of redemption was accomplished, all India felt a younger blood circulate in its veins, everywhere labor was sanctified by prayer, hope and faith warmed all hearts.

Christna understood that the hour had come for him to quit the earth, and to return into the bosom of him who had sent him.

Forbidding his disciples to follow him, he went, one day, to make his ablutions on the banks of the Ganges and wash out the stains that his mortal envelope might have contracted in the struggles of every nature which he had been obliged to sustain against the partisans of the past.

Arrived at the sacred river, he plunged himself three times

therein, then, kneeling and looking to heaven, he prayed, expecting death.

In this position he was pierced with arrows by one of those whose crimes he had unveiled, and who, hearing of his journey to the Ganges, had, with a strong troop, followed with the design of assassinating him.

This man was named Angada. According to popular belief, condemned, for his crime, to an eternal life on earth, he wanders the banks of the Ganges, having no other food than the remains of the dead, on which he feeds constantly, in company with jackals and other unclean animals.

The body of the God-man was suspended to the branches of a tree by his murderer, that it might become the prey of vultures.

News of the death having spread, the people came in a crowd conducted by Ardjouna, the dearest of the disciples of Christna, to recover his sacred remains. But the mortal frame of the Redeemer had disappeared—no doubt it had regained the celestial abodes . . . and the tree to which it had been attached had become suddenly covered with great red flowers and diffused around it the sweetest perfumes.

Thus ended Christna, victim of the wickedness of those who would not recognize his law, and who had been expelled from amidst the people because of their vices and their hypocrisy.

(Bagaveda-Gita and Brahminical traditions.)

CHAPTER XVIII.

SOME WORDS OF EXPLANATION.

I do not fear that any thinking Orientalist will come forward in the least to contradict what I have advanced about the Virgin Devanaguy and her son Christna. Doubtless they have long understood that the modern myths of the Hindoo religion and of poetry are the produce of decay and of the superstitions which the Brahmins allowed to impress themselves on the spirits of the masses, to the profit of their own domination.

If, therefore, I have rejected all the heroic adventures in which Hindoo poets introduce Christna, it is that they are the after-inventions of that Oriental imagination, which knows no bounds in the domain of the marvellous.

The most celebrated poems on Christna date no farther back than the Maha-Bharat, which was written about two centuries before our era, that is, more than three thousand years after the death of the Hindoo reformer. These productions had their origin in the idea that the Divinity is constantly occupied in directing human contests and human affairs at his will, and in distributing, even on earth, rewards and punishments to the good or to the evil-doer.

It is the same idea that pervades ancient Egyptian, Greek, and Hebrew civilizations, offspring as we have demonstrated of

that period during which India, forgetting the pure traditions of the Vedas and of Christna, threw herself into the arms of saints, of heroes, and of demi-gods.

Permit us to take an example from our modern times in exemplification of the absolute necessity of utterly repudiating Hindoo poetry when seeking to appreciate Christna, and of adhering to works of pure theology, to the teaching of Brahmins, and to the traditions preserved in their temples.

Some attempts were made amongst ourselves during the sixteenth century, to supersede the introduction in epic poetry, of Mars, of Jupiter, of Juno, of Venus, of Minerva, by substituting Christ, the apostles, angels, saints. The *Jerusalem delivered* of Tasso had served as a model.

Had such a custom become general (and without doubt it would have succeeded in the East), would not inquirers, seeking, after two or three thousand years, to exhume the past, have been obliged, especially if Western civilizations had become extinct or transformed, or if Christianity had disappeared, to abjure poetry and legend, in forming a serious idea of Christ, of his Apostles and his doctrine, under pain of finding these personages mixed up in all our civil and religious wars, and being thus forced to reject them as the inventions of superstition?

My mode of procedure has been no other than this, and I have studied Christna only by his philosophic and moral revolution; the sole point of view, moreover, under which he is considered by learned Brahmins, who even to-day in India consecrate their lives to the study of the law and of religious truths.

CHAPTER XIX.

SUCCESSORS OF CHRISTNA — GRANDEUR AND DECAY OF BRAHMINISM.

The immediate successors of Christna sanctified themselves by the practice of all virtues, a complete abnegation of self, and hoping only in a future life, they lived poor, and wholly occupied themselves with the celestial mission the Master had bequeathed them.

How splendid the figure of those Brahmin priests of the ancient times of India! How pure and majestic their worship, and how worthy of the God whom they served!

We shall see, according to the Manava-Dharma-Sastra and Brahminical theology, how the priest, faithful to his duties, may win immortality; what are the moral principles he should follow; what his imperative rules of conduct; what, in a word, was the priest of primitive times, whom it will not be uninteresting afterwards to contrast with the actual Brahmin.

Interrogating our motives of action, Manou repels self-love as little commendable, and yet he finds nothing in this world exempt from it.

"Of the hope of a possible good," says he, "is begotten the faculty of exertion: the greatest sacrifices have for object, something to acquire; devout austerities and all good actions spring from the hope of reward."

But he immediately adds:

"He who has fulfilled all his duties to please God alone, and without expecting future recompense, is sure of immortal happiness."

"The most important of all duties is first to study the Holy Scripture, which is the word of Brahma and of Christna revealed to men."

"The authority of the divine revelation (srouti) should be incontestable. The Brahmin priest, who would attain perfect felicity in the other world, can only do so by submitting himself, without seeking to understand or to comment upon the orders of the Lord, in what may appear to him inexplicable.

"He must also bend to tradition (smriti) where law has not spoken. Thus, if it is permitted to common men to be guided by self-love, and the hope of reward, the actions of the priest should have no motive but God alone, and he has for guide through life the word of the Lord which has revealed to him his will; and tradition where Holy Scripture is silent."

Denouncing the free-thinkers who already in his time attempted the reforms afterwards realized by Boudha, who was the Luther of India, Manou hurls at them this anathema:

"Let all those who, embracing the profane opinions of the enemies of the law of God, refuse to recognize the authority of revelation and of tradition, be expelled as atheists and blasphemers of the holy books."

The initiated Brahmin should take the vow of chastity, he may not present himself at the holy sacrifice, which he must offer each morning to God, but with heart and body pure. And, in prostrating himself with respect at the foot of the altar, should he read the Holy Scriptures.

The first part of his life, until about seventy years should be militant. He should instruct his fellows and direct them towards God, during this time he does not belong to himself; all who are unhappy, all who are afflicted, should be consoled by him. All that is little, poor, or helpless, should be sustained by him.

Let us consider him from his birth, for we may almost say that from that moment his duties begin.

The advent of Christna upon earth, although it atoned original transgression, did not efface all stain; hence, should each one born to the faith, be purified and regenerated at birth by the sacred water of the Ganges, or, in its default, by the water of purification, or holy water consecrated by the priest's prayers in the temple.

For the Brahmin destined to become a Gouroo, *i. e.*, a priest of the divine law, this ceremony of purification is not sufficient; for him is further ordained investiture with the sacred thread, and the tonsure persistently practiced for life, from the age of three years.

Further, at the moment of dipping a Brahmin, his lips are to be smeared with clarified butter and honey, and during recital of the prayers of consecration.

The ceremonies and sacrifices attending tonsure are to be repeated in the sixth year after birth.

At sixteen years of age all men devoted to the Lord are obliged to present themselves at the temple to confirm their purification by anointment with holy oil, for at that age they enter on their majority.

After that term, saith Manou, all those who have not duly received this sacrament, are pronounced unworthy of initiation and excommunicated.

(It is impossible to translate the Sanscrit expression *Vrâtyas*, otherwise than by the word *excommunication*, which we have employed.)

When the Brahmin child understands the act, he should perform his prayers, night and morning, erect, and with joined hands; by the prayer of morning he atones the trifling faults which he may unconsciously have committed in the night; by the prayer of night he effaces the stains unconsciously contracted through the day; it is only later, and after the age of sixteen, that he can be admitted, according to the rules prescribed by the Holy Scripture, to offer sacrifice to the Divinity.

But before becoming a priest and instructor of the faithful, the Brahmin is obliged to pass many years in the schools of theology and of philosophy, where he learns the science of life, and that of God in which he should instruct others—this is the period of his noviciate.

The following are the studies he pursues:

The Sanscrit, that sacred language which God spoke when he revealed himself to men.

Theology, with a complete treatise on religious ceremonies.

Philosophy, more especially in its bearing upon what constitutes duty.

Astronomy.

Mathematics.

General grammar and prosody.

And lastly, what is considered most essential to the priest,

The Vedas, or Holy Scriptures, with commentaries and explanations of difficult or obscure passages.

And, says Manou, if a son should love and respect his father and mother because he has received from them material life, how much more ought he to respect his instructor, his spiritual father, who has given him the life of the soul?

His noviciate over, the Brahmin becomes a consecrated servant amongst the servants of God, that is, a priest, under the following rules of conduct:—

He should subsist upon alms, that is, upon offerings made by the faithful to the temple, for he should have no possessions; should practice fasting and abstinence, show the people an example of all the virtues, and divide his time between prayer and the instruction which in his turn he should extend to neophytes.

When the Brahmin, from catechumen, has thus become priest, and then professor, when he has strewed his way with good works, and devoted the greater part of his life to the service of God and his neighbor, there remains for him a last ordeal before attaining his final absorption in the bosom of Divinity.

Let us listen to the Holy Scripture that prescribes his conduct:

"Let him be alone, without companions, and without dreaming that he is abandoned of all the world, and that he has abandoned all.

"Let him have neither hearth nor house; if hunger torment him, let him leave to God the care of his nourishment — at his feet grow the herbs he shall eat.

"Let him desire not life, nor long for death; and as a reaper at night waits peaceably for his wages at the door of the master, so let him wait until his hour is come.

"Let him purify all his actions, in consecrating them to the Lord.

"He should bear offensive words with patience, have contempt for none, and above all guard against hatred of any on behalf of this weak and perishable body.

"If he who shall strike him let fall the staff employed, let him pick it up and restore it without murmur.

(Is not this the buffet of the New Testament?)

"He should never seek a subsistence by explaining prodigies and dreams.

"Let him above all guard against perverting the true spirit of the Holy Scripture to educe therefrom precepts of a casuist morality in favor of worldly passions and interests.

(What say you, Messieurs de Loyola? This lesson comes from afar.)

"And when the hour of death shall sound for him, let him request to be extended on a mat and covered with ashes, and let his last word be a prayer for entire humanity that must continue to suffer when he is himself re-united to the Father of all things."

Such were the priests of Brahma of other times; their life's occupation: first, prayer and instruction; secondly, meditation on eternal truths, the Holy Scripture and the grandeur of the Supreme Being.

Priests at first, afterwards recluses, this world was for them but a place of exile and of expiation which should conduct them to eternal bliss in another life.

A man who passed thirty years of his life in India, and who assuredly will not be taxed with partiality in such matters, could not refrain thanks to a profound spirit of justice, from pronouncing the same judgment as ourselves upon the ancient Brahmins.

Here is what the missionary Dubois says of them in the second volume of his work entitled *Mœurs des Indes:*

"Justice, humanity, good faith, compassion, disinterestedness, all the virtues in fact were familiar to them, and taught to others both by precept and example. Hence it comes that the Hindoos profess, at least speculatively, nearly the same moral principles as ourselves; and if they do not practice all the reciprocal duties of men towards each other in a civilized society, it is not because they do not know them."

This is what a priest of Christ did not fear to say of the priests of Christna. Yet he was not acquainted with the numerous works on theology, philosophy and morals, which early ages have bequeathed us, and which the study of Sanscrit is now enabling us to explore.

His principles, his religious faith, would doubtless have prevented his going further in his appreciation; but what would he have said if it had been permitted him to find all his beliefs, all the ceremonies of his own worship in the primitive Brahminical Church?

After many ages of simplicity, abnegation and faith, the germs of domination began to ferment in the bosom of Brahminism. Their ascendant once secured over the people, priests perceived the possibility of acquiring complete dominion, both civil and religious, temporal as well as spiritual, and they set about the work of bending political power to paramount religious authority.

In the first part of this work we have seen how they succeeded, by caste-divisions and by gradually allowing the people to sink into brutish abasement and the most shameless demoralization.

We have equally seen how, after ages of unresisted domination, they were powerless to resist the invading conquerors of

their country, powerless to re-animate against the stranger a people whom they had long deprived of all initiative, all liberty, and consequently of all courage.

Sad example of the lot that attends peoples who identify the religious idea with the priest, submitting to his domination to the extent of having neither freedom of judgment, freedom of conscience, nor self-respect.

In all religion that resists tolerance and freedom of judgment, the priest is but an industrious combattant against progress and liberty.

The Hindoos were demoralized by the priests, but the moral degradation extended even to them, and the arms they employed were turned against themselves.

The Brahmin priests of the present day are but the shadow of themselves, crushed, in their poverty, their weakness, their vices, and their actual decrepitude under memories of the past, with some very rare exceptions they but divide amongst them an inheritance of immense pride, which harmonizes but sadly with their degradation and their inutility.

These people have no longer either dignity or self-respect, and long ago would this Brahmin caste have disappeared under public contempt, had not India been India, that is, the country, *par excellence*, of immobility.

If their power over the masses is still great, intelligent people of the higher castes, without avowing it, however, consider them no longer in any other light than as vagabonds, whom they are obliged by prejudice to protect and support.

Ramble of an evening through towns and country, approach wherever you hear the sound of trumpet and tom-tom, it is a birth, a marriage, or the puberty of a young girl that is being celebrated. Look under the veranda and on the stairs of the house, those ragged beggars who squall and distort themselves, those are Brahmins who come to eat the rice that has been prepared in honor of the ceremony.

This tribute is their due, and they levy it upon all classes of society, not a family festival, nor public fête can take place

without it, and it is customary for them to carry off the dishes in which they have been served.

Generally these dishes are of vulgar metal, iron or brass, it sometimes, however, happens that a Rajah, impelled by pride and ostentation has the Brahmins served on dishes of silver, or of gold, and expends a million for that purpose, the Brahmins are then satisfied and exhaust all Oriental hyperbole in the praises they address to the liberal prince; but it is rare that they are not obliged afterwards to separate them, the division of their riches requiring some interchange of blows from the ratan.

There are, however, a few members of this debased caste who have rigidly separated themselves from it. Some have consoled themselves for the loss of power by plenary return to the primitive faith, and it is not rare to find in southern India, Brahmin priests living midst study and prayer, and presenting to the people, who reverence them as saints, the most perfect example of all virtues. Others, taking a more forward stride, renouncing parents, friends, and rebelling against present miseries, have devoted themselves to preaching the equality of all men, and the regeneration of their country by opposition to the stranger.

From contact with Europeans they have discovered that their weakness and inferiority resulted wholly from their stagnant inertia and their divisions of caste; and, anxious to shake off the yoke, they endeavor to revivify the enervated blood that flows in the veins of their compatriots, and to unite them against the common enemy.

Impotent efforts;— which may perhaps bear fruit in the future; for the present they have but resulted in placing their authors under the national index, expelled from the bosom of their families and repudiated even by their own children.

Side by the side with the Brahmin is gradually arising another caste which already covers a portion of southern India, with perceptible, although carefully disguised pretensions, some day to supersede them in their popular domination: they are

the Commouty caste, composed of a multitude of fanatics who dream of the reconstruction of Brahminism in their country, for their own profit; they begin to exercise a real influence.

Living only upon rice and vegetables, and imposing upon the people by the austerity of their manners, the members of this caste will soon command a force of immense weight in all countries — that of wealth.

The entire commerce is in their hands; they support each other by vast associations, accumulate capital, centralize traffic, and very certainly would become a formidable power, but for the English who fleece them under pretext of imposts; for their object is the complete restoration of that past theocracy so dear to India.

Such is the semi-brutified condition into which priests have plunged this unhappy country, that the entire population would, if left to itself, contribute its whole force to any movement that would replace it under Brahminical authority — but for that, it must not be ruled by England's iron hand, nor fatally destined in the future to be governed by Russia, which for more than a century has cast envious glances over the Himalayas, on the rich plains of Hindostan — waiting the hour to seize them.

I will dwell no more in this chapter on the state of profound demoralization into which the sacerdotal castes, abusing the religious idea, have involved India; I shall have occasion to fathom this subject more deeply in treating of the feasts and ceremonies which have supplanted those of the ancient worship.

CHAPTER XX.

CEREMONIES AND SACRAMENTS OF ANCIENT BRAHMINICAL WORSHIP.

In ancient, as in modern religions, worship assumed two forms:

By the first, under the name of ceremonies and sacrifices, it addressed to the Divinity the prayers and vows of mortals.

By the second, under the name of sacraments, it imposes upon the faithful certain acts, certain expiations or purifications; it regulates, in a word, their spiritual life, their relations with God.

We are about to see what are the sacrifices and the sacraments instituted by the successors of Christna in the primitive Brahminical Church.

In the first part of this work we have thus written:

Sacrifice of Sarvameda.

Brahma is considered by the Vedas as having sacrificed himself for creation. Not only did God incarnate Himself and suffer, to regenerate and lead us back to our divine source, but He even immolated Himself to give us existence. "Sublime idea, which we find expressed," says M. de Humboldt, "in all the sacred books of antiquity."

Hence, say the holy books:

"Brahma is at once sacrificer and victim, so that the priest

who officiates every morning at the ceremonies of Sarvameda (universal sacrifice, symbolic of creation), in presenting his offering to God, identifies himself with the divine sacrificer, who is Brahma; or rather it is Brahma, victim in his son Christna, come to die upon earth for our salvation, who himself accomplishes the solemn sacrifice."

Thus the priest at the altar, in this sacrifice of Sarvameda, presents his offerings and his prayers to God in honor of creation and of the incarnation of Christna.

We shall presently find the Catholic idea applying the same symbolic meaning to the sacrifice of the Mass.

This ceremony is the most important of all in Brahminical religion; the priest cannot proceed each morning until after full examination of his faults, and purification after the prescribed manner.

The others are but secondary sacrifices, sometimes in honor of holy personages who have attained the abodes of the blessed; sometimes to call down God's blessing upon harvests and fruits.

The materials of sacrifice are: consecrated oil, purified water, incense, and a certain number of other perfumes, which are burnt at the altar on a tripod of gold. The offering consists of a cake of rice moistened with clarified butter, which the Brahmin (priest) should eat after having offered it to God and sanctified it by his prayers.

Later, when Brahminism reserved its pure doctrines and simple ceremonies for the initiated and adepts, and after the division of the people into castes, vulgar worship adopted the sacrifice of animals, which, after consecration, were divided amongst the assistants, who by this food were purified of light and involuntary faults.

It is this second epoch that inspired Egypt and the worship of Moses.

We have dwelt sufficiently on all these things, and shall not recur to them.

Sacraments. Purification of the newly-born by Water.

Within three days after birth the child should be sprinkled, that is, purified by the sacred water of the Ganges, or, if too distant, by the water of purification which has been consecrated by Brahmins in the pagoda.

This religious custom is very ancient in India; it dates from the Vedic epoch, and Christna himself consecrated it by going before his death to plunge into the waters of the Ganges; it is still in honor amongst Hindoos, who fail not to observe it with all ceremonies of the ancient rite.

The sacred books of India loudly assert that the object in sprinkling of the infant, is to wash away the stain of original transgression.

However it be, and if we consider this as a simple ablution —the form is imposed by religion, and is accomplished by a Brahmin, which suffices to place it amongst the sacraments.

Moreover, this religious custom is not isolated, the water of purification, which has purified the infant, continues to purify him whenever used during the course of his existence; hence, doubtless, the system of ablutions adopted by all Oriental religions.

Of Confirmation.

Let us, without comment, confine ourselves on this subject to citation of two texts: one from the Vedas and the other from Manou.

Atharva Veda (Book of Precepts):

"Whoever shall not, before the age of sixteen, have had his purification confirmed in the temple by unction of holy oil, by consecrated investiture, and the prayer of the Sâvîtri, should be expelled from the midst of the people as a despiser of the divine word."

Notwithstanding division of the people into castes, and perversion of ancient doctrines, the Brahmins preserved this sacrament, and extended it to all classes, except the Soudras, or prolétaires, slaves, and parias.

Manou, abridged and modified to suit their interest, speaks thus (Book ii. sloca 38 & 39):

"Until the sixteenth year for a Brahmin, until the twenty-second for a Tchatrias, until the twenty-fourth for a Vaisya, the time for receiving intestiture sanctified by the Sâvitri, is not yet passed.

"But beyond these terms, the young men of these three classes, who have not duly received this sacrament, shall be declared unworthy of initiation, excommunicated (Vrâtyas) and delivered over to the contempt of honest men."

In collating these two texts we perceive that this sacrament of confirmation was a continuation of the first ceremony performed at the infant's cradle, that is, a confirmation of the purification by water within three days after birth.

Purification and Absolution. Confession.

According to Brahminism, man is subject on earth to different taints—some of the soul, others of the body.

Contaminations of the body are effaced sometimes by simple water, at others by the water of purification, according to their gravity, sometimes by abstinence and mortification.

And on this subject we may say that it is difficult to form an idea of the tortures and flagellations which hermits imposed, and which the Fakirs, their successors still impose upon themselves in India.

Impurities of the soul are effaced by prayer, by penances, and pilgrimages to the Ganges, as well as to different places sanctified by the life and the death of Christna.

As may be easily conceived, under the empire of this absorbing religion which at last so governed both soul and body of its adepts as to regulate the most insignificant usages of daily life, man was no more allowed to judge his own faults, than he was permitted to question Holy Scripture.

For, as says Manou, book first:

"The birth of the priest is the eternal incarnation of justice; the priest is born to administer justice, for in his judgments he identifies himself with God."

"The priest, in coming into the world, is placed in the highest rank of earth; sovereign lord of all beings, it is for him to

watch over conservation of the treasures of civil and religious laws."

As religious judge the priest knew all sins, and all transgressions, and indicated the expiations to be performed by the guilty — in this manner:

Each morning, after sacrifice, those who felt themselves reprehensible, assembled in the court of the pagoda near the sacred tank, and there, at a table presided over by the oldest of the priests, they confessed their faults, and received the sentence imposed upon them.

The formula of confession was as follows:

"Holy Brahmins, guardians of the Divine Srouti (revelations), you who know the expiating sanscaras (sacraments), what ought I to do?" Stating faults.

And the senior Brahmin would answer:

"Enlightened by the Divine Spirit, we have decided, and this is what you ought to do. . . . ."

And then, according to the gravity of the offence, the religious tribunal imposed either ablutions, mortifications, and abstinence, fines or offerings to God, prayers or pilgrimages.

The offences which no purification could atone (see the enumeration, chap. v. of Part First) were punished by partial or complete privation of caste. The excommunicated (Vrâtyas) alone fell to the rank of parias.

To explain the expression "sanscaras" of the formula above cited, and which we have translated *sacrament*, we cannot do better than quote the following annotations of the Orientalist Loiseleur Deslonchamps, the translator of Manou:

"The sacraments (sanscaras) are purificatory ceremonies peculiar to the three first classes, Brahmins, tchatrias, and vaisyas: Marriage is the last sacrament."

We were therefore justified in calling the absolution of the Hindoo, by the Brahmin priest, a sacrament, following public confession.

We shall presently find early Christians adopting this custom,

thanks, no doubt, to the many traditions of India studied by their first instructors in Egypt and the East.

Marriage was also held a sacrament by the Brahminical religion; it is so established by the following text of the Vedas:

"Brahma created marriage in creating the man and the woman for reproduction of the human species; also, in memory of the divine work, the union of the sexes, to be valid, should be consecrated by prayers of the priest."

According to the note of Loiseleur Deslonchamps, above cited, and which we recognize as correct, marriage is the last of the sacraments, for it is remarkable that the Hindoo priest did not directly intervene at the pillow of the dying. The Brahminical religion in such circumstances conferred the right to officiate on the eldest son or nearest relation of the sick, who was charged to accomplish the funeral ceremonies in fulfilment of this text of scripture.

"At the hour of death it is the prayer of the son that opens to the father the abode of the blessed."

Briefly, the Brahminical sacraments are five in number:

1st. The anointing of the priest, consecrated servant amongst all the servants of God. We have seen, in studying the education required of Brahmins in the primitive church, how this sacrament was attained.

2d. Ablution or baptism of the newly-born in the waters of the Ganges, or in the waters of purification.

3d. Confirmation, at the age of sixteen for Brahmins, twenty-two for tchatrias, and twenty-four for vaisyas, of the purification at the cradle of the newly-born.

4th. Absolution of faults, by public confession.

5th. Marriage.

We have said little about this last sacrament, and the reason is plain.

There can be no discussion on this point, for it is a vulgar truth needing no demonstration, that ancient societies have all considered marriage as a religious tie.

CHAPTER XXI.

BRAHMINICAL FEASTS AND CEREMONIES OF THE PRESENT TIME.

The mass of Hindoos of the present day have but a feeble impression of their ancient worship, and the Brahmins, after having despotically perverted the loftiest and purest principles, have in their turn sunk into the moral degradation which they fostered for the maintenance of their own authority. When invasions had ruined their political power, they took refuge in their temples, multiplied feasts and ceremonies, and emulated each other in pomp and splendor to preserve their religious prestige.

It may not be without interest to see, from description of a Hindoo fête, to what degree of hebetude the priests had reduced the people, after having proscribed during their domination, all civil and religious liberties; and that, too, in the name of God, who has always been in Europe, as in Asia, the grand pretence of all sacerdotal castes.

Let those same liberties be proscribed amongst ourselves, and if we do not quite sink to Oriental degradation, we shall, without doubt, retrograde to the subjection of the middle ages, to the religious thraldom of kings and people, to Torquemada, the grand inquisitor and his executioners, inflicting torture with crucifix in hand.

It would be quite impossible for me to give even the simplest nominal list of the fêtes of Hindoo worship, which, however, are all alike, with more or less pomp and solemnity, according to the richness of the temple where they are celebrated, and the amount of offerings of the faithful.

Saints and heroes have been so multiplied, that the three hundred and sixty-five days of the year are insufficient to honor them all, even if passed in batches, as many as possible each day.

Brahminism has almost completely lost the idea of God, and has replaced his worship by that of Devas or angels, and Richis or saints; and such infallibly must be the end of all religion that refuses to submit itself to the light of reason.

We will take as example one of the feasts, that of Chelambrum of southern India, which, in the midst of existing superstitions, has still preserved an appearance of grandeur.

This feast commences five days before the new moon of May, and ends five days after, without a minute's intermission, without affording a moment's repose to the immense crowd of pilgrims and devotees assembled to assist from all parts of India.

The first eight days are passed in the interior of the temple, Hindoos of high caste being alone admitted, the common people remain in the courts, content from far to hear the music and the sacred chants.

The first day is consecrated to Siva, and solely employed to celebrate his beneficent action on nature; it is by him that from decomposition springs the germ that produces the rice, so useful to man, the perfumed flowers, and the lofty trees that adorn the earth with their foliage.

During night they chant the mysterious union of God with Nature, and salute the rising sun by a hymn to the holy personage Cartignay, whose prayers relieved the earth from the demon Kayamongasaura, who had come to torment humanity, under the form of a monster with the head of an elephant.

The second day is devoted to prayer for the souls of ancestors. At night they are offered (consecrated) boiled rice, honey,

clarified butter, and fruits. Once devoted to the manes, these aliments have the property of effacing all impurities.

They are distributed to the assistants, who, having eaten them, should immediately go and plunge into the sacred tank which is found on one side of the temple.

The third day passes in supplications to the Poulcars, protecting divinities of villages and farms, a sort of penates; at night are blessed the images of these gods, brought by the faithful, who afterwards place them in their houses, or on the borders of their fields to protect their limits.

The fourth day and following night are assigned to celebration of the river Tircangy, whose waters have the same purifying properties as those of the Ganges, for those who, from poverty, or infirmity, are unable, at least once in their lives, to make the pilgrimage to the great river.

The fifth is the day of offerings — the fervent press in crowds under the portals bringing rice, oil, and the sandal-wood, of which is made the odorous powder that burns in tripods of gold and vases of price.

Brahmins excel in the art of exciting the emulation of rich Hindoos to rivalry in the magnificence of their presents.

On the sixth day they pray that the enterprises of those who have especially distinguished themselves by their gifts, may not be obstructed by any evil genius — and the day following, at the first hour of the day, a Brahmin announces what days of the year will be lucky and unlucky.

The seventh day, especially devoted to women who have not yet conceived, is employed in supplications to Siva to accord them a happy fecundity; such as more especially desire an end to their sterility, should pass the night in the pagoda, under the protection of *God!*

The Brahmins avail themselves of the obscurity, and of the agitation excited in them by the place, to prostitute them amongst themselves, and give themselves up to a night of orgie and debauch. They then persuade these poor creatures, timid

and credulous to excess, that they have been visited by superior spirits sent to them by Siva himself.

Nor is it rare for women of the highest caste, and of exquisite beauty, to be thus delivered to strangers, who pay very large sums to the priests to be secretly introduced into the pagoda during this night.

The eighth day is wholly occupied in dressing the monstrous car, which the next day is to make the tour of the pagoda, bearing the colossal statue of the god Siva, drawn by his worshippers.

The ninth day, at eleven of the morning, to the sound of guns, fireworks, and chants of music, two thousand Hindoos burst through the crowd to attach themselves to the car of the god, high as a monument and covered with allegoric sculptures.

All at once an immense acclamation bursts upon the air, the bayadères keep time as they force back the crowds, the priests intone the sacred hymn, thousands of censers fill the air with the smoke of their incense. It is the car that begins its triumphal march, one, two, three acclamations are heard, the crowd applauding shouts: — It is at some fakirs who come to throw themselves to be crushed under the car of the god. The blood gushes under the wheels, and, at the risk of the same fate, devotees rush to dip in the human liquor a piece of cloth which they will preserve as a precious relic.

When the sacred car has made its course round the temple, the ceremony is over for that day, and some repose is necessary to prepare for the grand fête of the night of the following day.

This is the moment for the stranger to enter the courts and dependences of the temple to visit the fakirs and sunnyasis.

The sunnyasis are mendicant pilgrims, who have accomplished the pilgrimage to the Ganges, in fulfilment of vows, each more extraordinary than the other.

Some have gone to the banks of the sacred river in measuring the distance with their bodies.

Others have made the same march on their hands and knees.

Others, again, in tying their feet together and jumping the

whole distance, or in restricting themselves to eating and sleeping only every three days during the journey.

It is well to know that it is nearly six hundred leagues from Chelambrum to the nearest branch of the Ganges.

But this is nothing, and the folly of all these people is greatly surpassed by the fanaticism of fakirs, who sit impassible and smiling in the midst of suffering the most hideous, of tortures the most frightful.

Look at that wheel which turns with such rapidity, carrying with it five or six human figures who redden the earth with their blood; these are fakirs who have suspended themselves with iron hooks passed through their thighs, their loins, or their shoulders.

Near them we remark another seated on a plank studded with long points of iron which deeply penetrate his flesh.

See that man who, with the aid of a tube, sucks in a little broth from a plate, — he has condemned himself to silence, and to make it impossible for him to break his vow, he has burnt his lips with a red hot-iron and stitched them together to become united, leaving in the middle a small hole that can only admit fluid aliment.

His neighbor is obliged to eat like an animal, out of a dish, unable for many years past to make use of his hands, having so bound them together with cocoa-cords that the points of the right hand nails press on the palm of the left, and vice-versâ. The nails have grown and united the two hands to each other, penetrating the flesh and muscles through and through.

What horrible mutilations! a few steps and we are sickened at the sight. But let us on, there is still more frightful infliction, and not a complaint, not a cry; one would say that these men have conquered pain.

What is that inert mass stretched upon the earth which we should suppose inanimate, did it not appear occasionally to breathe? Its arms, its legs are twisted and ankylosed, it has neither nose nor ears, its lips excised to the very edge of the gums, lay bare the opening teeth — horror! This carcas has

no longer a tongue, it looks like a death's-head. Is it really a man?

Near is a woman who has no longer the indications of sex, she has burnt or cut them away. Her body is but one vast ulcer — half rotten — the worms feed upon it.

Another is stretched upon a bed of burning charcoal, he will extinguish it with his flesh and his blood.

Near the tank which serves to wash the statues of gods and saints, and for holy ablutions, a fakir groans under a pile of wood that weighs at least two or three hundred kilogrammes, while another buried in earth to the very neck receives the sun's rays in all their scorching heat upon his skull, shaven to the very skin.

Let us stop; the sight becomes wearied, as the pen refuses longer to describe such scenes.

Who, then, can urge men to impose such tortures upon themselves? What fanatic and senseless faith if they really think thus to make themselves agreeable to God! What courage and what stoicism if it is but jugglery!

It is said that the Brahmins, whose purpose they serve in astonishing and stupifying the crowd, bring them up for their rôle from the tenderest age, and that they bestialize the body and fanaticise the spirit of these unfortunates by seclusion, and the promise of immortal recompense.

During the night of the tenth day, which is the last of the fête, the statue of Siva is promenaded on the tank of the pagoda, of which it should make the tour seven times.

I could not describe in all its details the bizarre and *grandiose* eccentricity of this scene, which suddenly bursts forth as by enchantment, in the midst of Bengal fireworks of all colors, launched from a hundred thousand hands.

The atmosphere is obscured by smoke from golden tripods, where constantly burn perfumed balls that turn upon themselves, tracing in the night a circle of fire; the dazzled crowds become frantic on the steps — stamp — shout in honor of the god. At moments the Bengal fire ceasing, the obscurity for

some seconds is almost complete, the enormous statue of the idol alone, splendidly illuminated, glides silently over the waters — at its feet recline the bayadères in the most enchanting attitudes, then blaze forth most gorgeous fires, with accompanying frantic hurrahs.

The seventh tour is nearly completed, the chants become shrieks, the delirium reaches its climax; men, women, and children plunge into the tank to purify themselves in the water that Siva has just traversed.

Woe to the paria who had dared to enter the gates of the temple: if recognized at such a moment, he would be infallibly torn in pieces.

Such is the exaltation that even if it pleased the officiating Brahmin, in the name of God, to denounce the Europeans who assist at the ceremony, to the anger of the crowd, not one of them would escape alive from the enclosure.

About four in the morning Siva is reconducted with great pomp into the mysterious interior of the pagoda, not to be again exhibited until the next year; the fires slowly die out, the crowd gradually disperses to the sound of sacred trumps and tum-tums, the stranger retires, unable at first to account to himself for the different emotions that have assailed him.

The most magnificent fêtes of the North of India — that is, of Bengal — are miserable compared with those of the South.

In the south, where Mahomedan invasion was less firmly established, where the sectarian intolerance of Omar and of Hyder Ali has not razed temples and bent consciences to the law of the sword and the crescent, it would appear that Brahminical domination has preserved something of its ancient prestige.

There have religious traditions found refuge in the hearts of some few learned Brahmins, who preserve the precious deposit in the hope of an approaching regeneration.

There are the grand monuments, the gigantic ruins, the majestic God, sculptured in granite of fifty feet high, there in fact

are the remains of that old Brahminical civilization that inspired the entire of Asia, Greece, Egypt, Judea, and Rome.

It is there, we cannot repeat it too often, *there* is our field of study and of research.

The few savans who have visited India have invariably thrown themselves upon Calcutta and Bengal, where the Hindoo, from European contact, has opened shops, and become a dealer in rice and indigo.

They have not perceived that the North of India has lost its Hindoo stamp, that Mahomedan temples have replaced pagodas, and English cottages the palaces of Rajahs, and that they were but visiting the field of battle of all the invasions that have decimated India, to which have succeeded the European *agiotage*.

The festvials of Bengal do not assemble those imposing masses that are seen on the Eastern point of Hindostan, the Carnatic or the *Malayala*, for instance.

Each family has its own fête and after its own manner, and vanity has much to do with this separation.

The high castes will have no contact with the inferior castes, nor the rich with the poor. It is necessary that people should say, while gazing at the procession of a statue ornamented with gold and jewels, and followed by people in silks and cashmeres, "That is the Poojah of Baboo such a one." If we make a display, the world must be informed who pays for it.

It is in some degree European pride grafted upon that of the Hindoo. Many members of the high castes even disdain to show themselves in public processions, and pay substitutes to follow the idol in their name.

The only festival of Bengal, which has some splendor and a certain affluence of devotees, is the Poojah of September, festival of Brahma and of Nature, but it is distinguished by nothing truly original; it is but a tissue of gross and often disgusting buffoonery.

It must be confessed that the Bengalees have a singular way of honoring God; they exhibit for the occasion, without respect

for women or children, images the most obscene and disgusting and on their stages represent scenes of indecency that pass all bounds. Thus I once saw this fête celebrated at Hoogly, a small village on the Ganges, after the following manner: a man and a woman, the one representing Brahma, the other Nature, on a public scaffolding, deliberately consummate the act of generation, as I was assured, in honor of the germs fecundated by God at Creation.

What can be expected from a people sunk into such social brutishness? And let it be well understood that it has been produced by abuse *of the religious idea* and by *priestly domination.*

Never could the reign of reason have conduced to such orgies — to such an oblivion of sane doctrines and of self-respect.

And let us not feel assured that our enlightened European civilizations could never engender similar decrepitude. Let the same causes be permitted to operate, and we shall see the same results.

Let us not forget the mysteries performed in our middle ages by the brothers of the Passion, and the *clercs of the basoche* (a sort of ecclesiastical court) even in the sanctuaries of the temples, and which were at last proscribed because of their obscenities, and, sad to say, these proscriptions emanated from royal ordinances, and not from religious censures.

If free judgment had not succeeded in establishing itself; if we had continued to torture and to burn for a bible-text; if kings, as in India, had accepted tutelage without murmur and without resistance, — where should we have been? Answer, where should we be?

We have got beyond that period, it will be said, and the people who have conquered civil and religious liberty will not retrograde!

Who knows?

Had not India its epoch of free judgment, free discussion, and of liberty? The sacerdotal class strove without relaxation;

patient, it pursued its work — ages did not weary it, — and it conquered.

The contest threatens again to revive between liberty and religious despotism — what do I say? It is already everywhere engaged.

The most imposing manifestation of the age is to be made in a few months at Rome against the principles of '89.

Let us watch — and prepare our defence.

CHAPTER XXII.

LAST MANIFESTATION OF GOD ON EARTH, ACCORDING TO HINDOO SACRED BOOKS.

According to Brahminical beliefs, the Maha-pralaya, the grand dissolution, that is, the end of the world, will be signalized by a strange event: —

Let Ramatsariar, the religious commentator on the sacred books, speak: —

". . . . Some time before the destruction of all that exists, the struggle between evil and good must recommence on earth, and the evil spirits who, at their first creation, rebelled in heaven against the authority of Brahma, will present themselves for a final struggle to dispossess God of his power and recover their liberty.

Then will Christna again come upon earth, to overthrow the prince of the Rakchasas, who, under the form of a horse, and aided by all evil spirits, will cover the globe with ruins and with carnage.

This belief is general in India, there is not a Hindoo, to whatever caste he belongs, not a Brahmin that does not consider it as an article of faith. The priests have even consecrated a sacrifice, the Aswameda, that is, the sacrifice of a horse, to the future victory of the son of the Virgin Devanaguy.

I state and record the fact, without present comment.

CHAPTER XXIII.

A text of the Philosopher Narada.

"Never resort to the argument: 'I do not know this,—therefore it is false.'

"We must study to know, know to comprehend, and comprehend to judge."

In closing these studies on the religious beliefs and sacred books of India, I say the same to all contradiction.

Before judging me, study the old civilizations of the East, and I shrink from no discussion, fear no light.

EPILOGUE.

INUTILITY AND IMPOTENCE OF THE CHRISTIAN MISSIONARY IN INDIA.

If, as has said the Rev. Father Dubois, *justice, humanity, good-faith, compassion, disinterestedness, in fact, all the virtues, were familiar to the Ancient Brahmins ;*

If it is true, to maintain equally with him, that *the Hindoos profess the same moral principles as we do*, we have the key to our complete missionary failure in India — failure, moreover, avowed by a great number amongst them who either care not or dare not explain the reason.

"Why should I change my religion?" demanded a Brahmin, with whom I was one day discussing these matters.

"Ours is as good as yours, if not better, and you but date it all since eighteen centuries, while our belief is continuous without interruption from the creation of the world.

"God, according to you, and you thus diminish him, required several efforts to provide you with a religion — according to us, he revealed his law in creating us.

"Whenever man has strayed, He has manifested Himself, to recall him to the primitive faith.

" Lastly, he incarnated himself in the person of Christna, who came, not to instruct humanity in new laws, but to efface original sin and purify morals.

"This incarnation you have adopted, as you have adopted our tradition of the creation of Adima and Héva.

"We still expect another, before the end of the world, that of Christna coming to encounter the Prince of the Rackchasas, disguised as a horse, and from what you have just told me of your Apocalypse, you have also borrowed this prophecy from us.

"Your religion is but an infiltration, a souvenir of ours, wherefore then desire me to adopt it?

"If you would succeed, do not begin by teaching me principles that I find in all our holy books, and a *morale* which we possess in India from long before Europe had opened its eyes to the light of civilization."

All this was but the exact truth, and admitted no reply.

What, then, would you offer these people? a form of worship? external ceremonies? They are but visible manifestations, and not the base of a religion, and what is to be done when the bases are the same?

No doubt the Hindoos have forgotten their primitive beliefs, and the purity of Christna's *morale*, in practice, but their demoralization is not the result of ignorance; they have perfect knowledge of their dogmas, and of all the grand principles of conscience.

Let Europe not be so ready to cast the stone;—in the midst of her strifes and her ambitions of all kinds, she would be very ill-advised to give herself the palm of morality.*

Doubtless the Hindoos of to-day have substituted the most superstitious practices for worship. What else? Thanks to their priests, they have ended by deserting God, to adore the workers of miracles, angels, and saints, devas, and richis.

And then? Have we not also our miracles of Salette and

* "It would not be difficult," says Von Schlegel, "to draw from authentic sources a sketch of Christian nations, that would by no means accord with our views of the great moral superiority of modern times."

other places, our saints, who heal the lame, the deaf, the blind —scrofula and chilblains? . . .

Why should not the Hindoos have theirs?

I happened one day to be in a village near Trichinopoly, a large city on the east coast of India, where a newly-arrived missionary was seeking proselytes. A Brahmin theologian presented himself, as is the practice under such circumstances, and proposed to him a public discussion on such religious matters as he might choose.

The priest, who perfectly understood the Tamoul, consented; had he refused he would have sunk in public opinion, and any Hindoo, in the district to whom he might wish to speak of religion, would infallibly have answered, "Why are you afraid to measure yourself with our Brahmin?"

The meeting was fixed for the following Sunday. The Hindoos are very fond of these encounters, of these wordy wars; men, women, and children assemble, listen with interest, become excited by the contest, and what would scarcely be believed, pursue the vanquished with pitiless hootings, and with the most perfect impartiality, be it the Brahmin or the missionary.

We shall be less surprised at this when it is known that there is not a Hindoo, whatever his rank or caste, who does not know the principles of the Holy Scripture, that is, of the Vedas, and who does not *perfectly know how to read and write.*

There is a Hindoo proverb which says:—'He is not a man who does not know how to fix his thought upon an olle' (a palm leaf, prepared for writing).

Sunday came, the whole village assembled under the refreshing shade of a vast Banyan, &c., &c.

PART FOURTH.

HINDOO ORIGIN OF THE CHRISTIAN IDEA.

IF I BELIEVED IN THE CATHOLIC RELIGION, I SHOULD COMMENCE BY BECOMING A JEW, AND BEING A JEW, I SHOULD LOSE NO TIME IN ADOPTING BRAHMINISM.

TO THE READER.

RELIGIONS impose their dogmas, bend conscience under their laws, deny freedom of discussion and of judgment to their clients, and, in the name of God, proscribe all thought which they do not control, all liberty except the liberty to bow down and to believe.

Equally, in the name of God, reason propounds other principles: liberty of the individual in thought and act, progress of humanity in the ways of the just and the good, by discussion and examination which can alone relieve the future from the superstitions and the obstructions of the past.

Physical sciences erred as long as they followed in the wake of an axiom imposed by the religious idea. Moral sciences will have no better destiny until they disengage themselves from mystery and from revelation.

Let us spurn mystery and revelation as unworthy of his wisdom, of his infinite power, and, strong in the immortal truths which he has implanted in us, let us not fear to engage in the struggle that must lead to the triumphant, untrammelled reign of reason.

We shall then have separated the Supreme Being and his worship from all the weaknesses, all the miseries of human imperfection with which man has been pleased to identify him for more than six thousand years.

Such should be the aim of all free intelligence.

CHAPTER I.

SIMPLE EXPLANATION.

Having exhibited conspicuously the influence of ancient India, on all the societies of antiquity, proven the moral, philosophic, historic and religious traditions of Persia, of Egypt, of Judea, of Greece, and of Rome, to have been drawn from that great primitive fountain, exposed the work of Moses as derived from the sacred books of Egypt and of the extreme East, we shall now see Christ and his apostles recover, whether from

Asia or from Egypt, the primitive traditions of the Vedas, the *morale* and teaching of Christna, and, with the aid of those sublime and pure principles, attempt regeneration of the ancient world which was everywhere crumbling under decrepitude and corruption.

We have recounted simply, faithfully, the Hindoo Genesis, the conception of the Virgin, the life and death of the redeemer Christna, reserving, as far as possible, all reflection, all commentary, for the last part of our work, in which we shall be obliged, necessarily, to touch once more upon all these matters.

The next few pages are suggested by the impossibility of elevating fable and prodigy to the level of historic truths, and by the desire to restore the true figure of Christ, by disengaging it from the accumulation of superstitions and wonders, with which it pleased the middle ages to surround it.

Far from me the vulgar pleasure of sapping the authority of Jesus as God; a more lofty motive inspires and directs me; and I respect all sincere beliefs which my reason may, nevertheless, refuse to adopt.

And, I have already said it, I will not and I cannot accept other guide than reason, other light than that of conscience.

God has given me a torch, and I follow it.

The past is but ruin, obscurity, intolerance, and despotism. Let us change our route, and we shall see what the future may become.

CHAPTER II.

IMPOSSIBILITY OF THE LIFE OF CHRIST, AS DESCRIBED BY THE EVANGELISTS.

The life of the great Christian philosopher, as transmitted to us by the Evangelists, his Apostles, is but a tissue of apocryphal inventions, destined to strike popular imagination, and solidly to establish the basis of their new religion.

It must be admitted, however, that the field was wonderfully prepared, and that these men had little difficulty in finding adepts to place fortune and life at the service of reform.

Everywhere Paganism was in its last throes: Jupiter, maugre his altars, had no longer believers; Pythagoras, Aristotle, Socrates, and Plato, had long evicted him from their conscience. Cicero wondered that two priests could look at each other without laughing; for two ages past, Pyrrha, Cimon, Sextus, Empiricus, Enesidemus, no longer believed in anything: Lucretius had just written his book on Nature, and all the great spirits of the age of Augustus, too corrupt to return to simple principles and primordial lights, but staunch to reason, had reached the most perfect scepticism, — leading a life of pleasure midst oblivion of God and of the future destinies of Man.

On another side, those old and decaying theologies had left in the spirit of the multitude the idea of a Redeemer, which ancient India had bequeathed to all the nations: and the wearied

people waited for something new to replace their extinct beliefs, to nourish their energy, paralysed by doubt, and in need of hope.

It was then that a poor Jew, though born in the lowest class of the people, did not fear, after devoting fifteen years of his life to study and meditation, to attempt regeneration of this epoch of decrepitude and of materialism.

Every one knows the pure and simple *morale* which he preached, and with what avidity the ancient world transformed itself under the new afflatus. To characterize the teaching of Christ is not our object; our business is simply to seek its origin, and to see by what studies the reformer had been able to reform himself.

From the moment we reject the incarnation, to see in him only a man, whatever his grandeur and his genius, we have a right to find for him precursors, as we have found for Boudha, for Zoroaster, for the Egyptian Manes, and for Moses.

It is to us incontestable, that Jesus, up to the moment of his appearance on the world's scene, that is, until thirty years of age, was preparing himself by study for his self-destined mission.

Why delay until thirty years of age to begin his work? Why, if he was God, remain inactive during the twelve or fifteen years of his life of youth and manhood? Wherefore not preach even from infancy? it would without doubt have been a most palpable mode of proving his divinity.

We are, it is true, told that at twelve years of age he sustained a thesis in the temple that astonished the Jewish doctors; but what thesis? and why did not the Evangelists think proper to inform us? Is not this fact more likely to be, with a crowd of others, the product of their imagination?

Then, lastly, what did he do from twelve to thirty years of age? I ask a question, of which I shall be very glad to receive a solution.

In the silence of the apologists of Jesus, we can only discover an intentional oblivion; for it would have been necessary

to tell the truth, and to disperse the mist of obscurity in which they have been pleased to envelop this grand figure. And the truth is, that Christ, during this space of time, studied, in Egypt, perhaps even in India, the sacred books reserved from long ages for the initiated; and with him the most intelligent of the disciples whom he had attached to himself in the course of his peregrinations.

And it is thus that Christ knew the primitive traditions, and studied the ministry and *morale* of Christna which inspired his familiar discourses and his instruction.

I think I hear cries of astonishment and surprise even in the camp of free thought.

Let us then reason! it is to you rationalists, and to you alone, that I address myself; for all discussion with the partisans of faith is impossible the moment we cease to acknowledge the same premises.

If you do not believe in the divinity of Christ, why are you surprised that I should seek out his procursors? Born in an unintelligent, because little cultivated class, it was only by study that he could have so raised himself above his compatriots as to play the important part, of which we know. Yes, Christ went to Egypt; yes, Christ studied in the East, with his disciples. Such is the only logical explanation of the moral revolution they accomplished. But proofs will not fail, wait for them, before pronouncing judgment on this opinion, which is not with me a simple hypothesis, but even historic truth.

Start not from such words; I say historic truth, because if, with me, you reject the revealed, the marvellous, and the prodigious, there remain only natural causes to study; and if in our previous examinations we have together found a more ancient doctrine, identical in every point with that of Jesus and his apostles, have we not a right to conclude that the latter drew their inspiration from these same primitive springs?

Did not all the great spirits of antiquity seek intellectual cultivation in Egypt? Was not this old soil the resort of all

the thinkers, all the philosophers, all the historians all the grammarians of that epoch? What, then, did they go to seek? What could that immense Alexandrian Library have contained, the destruction of which is not Cæsar's smallest title to the scorn of future races?

Why, afterwards, did the Neo-Platonicians there found their celebrated school, if the ancient traditions of this country did not, like a brilliant beacon, attract all intelligences, all men of thought?

The son of Mary and Joseph followed the current; Egypt was at hand, and he went to learn. Perhaps even, as I am inclined to think, may he have been conveyed there by his parents in infancy, as, moreover, reported by the evangelists, and did not return, whatever may be pretended, until he had conceived the idea of coming to preach his doctrine to the Jews.

Before exposing more fully our theory of Jesus, it appears desirable, as briefly as possible, to examine what his life was according to the Apostles.

Mary, still a virgin, although wife of Joseph, conceived by the operation of the Holy Ghost, third person of the Trinity, and Jesus was born on the 25th December, of the year 4004 of the world, according to Biblical chronology.

The birth, foretold by the prophets, was signalized by different prodigies: shepherds, and also three magi from the East, guided by miraculous inspiration, came to Bethlehem, to worship the newly-born.

Herod, King of Jerusalem, fearing the advent of the Messiah, who, according to certain predictions, should dethrone him, *sent and slew, in Bethlehem and all the countries round about, all the children of two years and under.*

Warned by an angel, Joseph and Mary fled into Egypt to save the child from massacre, and did not return until after the death of Herod. At the age of twelve years, Jesus astonished the doctors in the temple by the wisdom of his answers.

At thirty, after having had himself baptised in the waters of

Jordan, by John the Baptist, he commences his mission and journeys through the cities of Judea, preaching with his disciples; during the three years of his peregrinations a multitude of miracles are attributed to him.

He changed the water into wine at the marriage of Cana, resuscitated Lazarus, three days after death; the son of the widow of Naïm, healed the lame, restored sight to the blind, hearing to the deaf, and cast out devils from those possessed.

Accused by the Pharisees and priests of the Jews, of exciting the people to make himself king, he was arrested and handed over to Pontius Pilate, the Roman governor of Judea, who sent him to Caïphas, high priest of the Jews, who had him judged and condemned to death by the Sanhedrim, or council of ancients. Attached to a cross, between two thieves, he died, pardoning his persecutors.

Three days after death, he rose again, as he had promised his disciples, and, forty days after resurrection, he ascended into heaven, after having commanded his disciples to go and instruct all peoples in the new faith.

Such, according to the evangelists, are the chief events in the life of the Christian reformer.

Common sense obliges me to denounce the bad faith of the apostles in surrounding Christ with an escort of miracles and wonders, opposed to the laws of nature and of reason, with the evident object of captivating the crowd and gaining partisans.

This rôle had not even the merit of novelty. How many others had, in fact, played it before them, and with equal success!

What! the evangelists are then, to me, only impostors!

That is not my thought. I maintain solely that these men, no doubt with a laudable object, and to assure the success of their mission, had recourse, like all their predecessors, to prodigies and apochryphal miracles to attach to themselves a divine prestige, and that they made a *God* of the gentle and sublime victim of the priests of Israel.

Ah! were the fact isolated in the history of humanity without believing, on bended knees, perhaps we might hesitate about contesting and denying.

Let us inquire of the past.

It is ever the case, that in reviewing the most remote epochs, we find in all theogonies of the different peoples who occupy the globe this hope of the advent of a God upon earth, hope which sprung, no doubt, from the aspirations of primitive peoples, who at sight of their own imperfections and sufferings, would naturally, in an impulse of faith and love, address themselves to the Supreme Being, creator of all things. The primitive legend of Brahma promising a redeemer to Héva, was but the result of these aspirations, the poetic manifestation of this belief in the possibility of the divine incarnation.

The results of this general belief were numerous. Christna appears, proclaims himself the promised redeemer, the offspring of God, and the entire of India recognizes and worships him as such.

Boudha comes, in his turn, with the same pretensions; driven out of India by the Brahmins, he goes to preach his doctrine in Thibet, in Tartary, in China, and in Japan, and these countries deify him, receive him as the Messiah expected for ages.

Later, Zoroaster, exciting Persia against Brahminical authority, presents himself as a messenger of the Lord; and gives to the people his works or books of the law, which he had written under the dictation of God.

Manes in Egypt, Moses in Judea, continue the tradition, calling themselves Divine messengers and prophets, and the people continue to kneel, and to believe. . . .

Lastly, Christ appears, his life is short, scarcely had he time to preach, when the Jews put him to death; but his disciples survive; following the course traced out by preceding incarnations, they restore his memory by miracle and prodigy, and make a God of this just man, who, beyond doubt, never had such an ambition during his life. But, as

we shall see presently, they were not clever, and in too closely copying the Hindoo incarnation, they permit us to discover the source of their inspiration, and it is from themselves that will come the most conclusive proofs of their preceding studies in Egypt and in the East.

Will it be said, that if the apostles had created their own god, they would not have died for their convictions?

In religion, as in politics, this argument is valueless; nothing is so easy as to make a martyr of a sectary. Persecution always results in placing error on the same footing as truth, and of enlisting for it ardent defenders.

You do not, I fancy, believe that Christna was a God? that Boudha, too, was descended from Vischnou? that Zoroaster was sent by Ormuzd? Explain to me, then, how the partisans of these men could have died in defence of their faith, extinguished the burning piles of the East with their blood, and wearied their persecutors?

Tell me the secret of all the victims to all religious intolerances, the secrets of all devotions to the cause of evil, as numerous as to the cause of good.

Tell me how it could be that the first and few faithful adherents of Mahomet fell at Mecca to defend a prophet, who, in the meantime, had coweringly fled before popular fury?

Still nearer ourselves, do you see that energetic figure of John Huss, the Catholic priest, burnt by Catholicism, for refusing to retract his pretended errors?

Why did he not save himself, when he could have done so by a word?

And the Jews of the middle ages dying for the law of Moses, *which the same Catholicism recognizes, even while proscribing it.* And the Vaudois, the Camisards, and the Protestants of St Bartholomew, and the sinister hecatombs of the inquisition!

Prepare me a list of the martyrs to an idea, while others had

on the eve died for a contrary idea, and tell me if we do no die with as much courage for error as for truth.

Be assured the chiefs of a revolution never hesitate to die for it, to defy death in the face of the crowd whose opinion they have conquered, and the Apostles were chiefs of a revolution.

Even had they desired it, it was impossible for them to escape the cross, the arena, or the pile, impossible to say to all the Christians who saw them die: "we have deceived you, and we are the first to retract our beliefs."

Moreover, in sacrificing life to their cause, had they not a motive, which should satisfy their self-devotion? they suffered for the *morale* which they came to found; they died for the regeneration of humanity, and in that were they believers, but only in that.

Since we confront tortures and the pile for all ideas, since all beliefs, all religions have had their martyrs, have I not a right to maintain that the deaths of the Apostles, victims of their religious emprise, prove nothing for the divinity of Jesus?

That divinity was necessary to their work; the entire past was before them to show there could be no success without it, that the people could not be seduced without parade and miracle. After the death of Christ, did they not attribute to themselves the power to work miracles? Who do we expect to believe that Peter continued to resuscitate the dead, to heal the crippled, and to cast out devils?

One example, from many: "Simon, the magician, who himself performed prodigies, having had himself baptised by the deacon Philip, besought Peter to bestow upon him also the power of working miracles; having, for that, been cursed by the chief of the Apostles, he separated himself from the communion of the faithful, and commenced preaching on his own account, calling himself, also, the son of God.

"Having challenged St. Peter in presence of the Emperor Nero, thanks to his magic power, he raised himself to a great height in the air, in the presence of a great crowd of people.

"But Saint Peter having addressed a prayer to God, Simon the magician fell in the middle of the public square and broke his legs."

Are such absurdities worth discussing? and will any man of common sense dare to profess belief in such ridiculous fables?

Whence this magic power of Simon's? From the devil, we shall be told.

Poor devil! what a pitiable figure they make of you; for ages you dare to risk yourself on earth, to install yourself in the bodies of men, to work miracles, to strive with God . . . then, all of a sudden, you shamelessly fly before the institution of the police and the gendarmerie . . . and you are to-day nothing more than a figure of rhetoric for the use of M. Veuillot and Archbishop Dupanloup. [Lord Shaftesbury and Mr. Spurgeon.]

There are still some miracle-workers, some sorcerers here and there, but they no more venture on great works; the *sixth chamber* knows two well how to exorcise them.

Let us leave all these miracles and sorcerers which can only flourish in obscure epochs of humanity, when people, subjugated or enervated by despotism, seek directors elsewhere than in their conscience and in the immortal light which God himself has deposited with us. Civilization, the progress of liberty, make short work of all those things which cannot support the light of day, of examination and of discussion.

We are about to see how the Apostles of Jesus, rejecting Judaism and inspired by primitive sacred traditions of the East, impressed upon their new Church the simple and pure stamp of antique Hindoo society — the social system of Christna.

All antiquity had drunk from the great fountain of despotic sacerdotal Brahminism — ignoring lofty Vedism, from which it but borrowed some grand traditions.

The Apostles, on the contrary, and it is in my eyes their greatest merit, had the wisdom to revert to Christna and the Vedas; and if they had not the courage to reject the marvellous, because the world was not yet prepared by liberty of thought for complete regeneration, they entitle themselves to our pardon, by the daring with which, careless of life and fortune, they boldly preached those pure and sublime doctrines which they recovered from the sacred books of other times.

Such is the truth of these men, whose intrepidity and devotion we cannot too much admire, always regretting that they did not dare to trample under foot the vain superstitions of their predecessors.

This is the channel to be explored. Perhaps I may not make my conclusions as clear as they appear to me. Let others continue the work. Make Sanscrit a classic language, establish a superior school in India, send chosen men who may reveal to the world the thousands of manuscripts this ancient country has bequeathed us, and we shall see if the future does not confirm my conclusions.

Let us repeat it even to satiety — if those whom we call the ancients were progenitors of modern nations — so was ancient India the initiatrix of all the civilizations of antiquity.

CHAPTER III.

DEVANAGUY AND MARY—CHRISTNA AND CHRIST.

The Hindoo Redeemer, son of Devanaguy, is named Christna!—and later, his disciples decreed him the title of Jezeus!

The son of Mary, the Christian Redeemer, is named Jesus, or rather Jeosuah—and later, his disciples gave him the title of Christ.

The two mothers of the Redeemers conceive by divine intervention, and remain virgins, maugre their maternity. To which assign priority? To which the reproach of imitation? To ask the question, is to answer it.

Devanaguy and Christna precede Mary and Christ by at least three thousand years; the antique civilization of India resulted from this incarnation: all sacred books, all works of philosophy, *morale*, history and poetry, have made it a point of honor to rest upon it. To suppress Christna, would be to suppress ancient India.

Mary and Christ have but reached us through the legendary reports of the Evangelists; and, although the facts associated with the Christian incarnation were of a nature to excite to the highest degree the interest and curiosity of the age in which they might occur, although this epoch is comparatively near our own, history and tradition are alike wholly silent about them; nothing, absolutely nothing, announces them to us. Neither

Suetonius, nor Tacitus, nor any of the Latin or Greek historians of the times, allude to the extraordinary adventures attributed to Jesus; and yet it must be confessed that there was there matter strongly to tempt the pen of these writers.

How explain this unanimous silence?

It is, as we have said, that all these adventures are apocryphal; it is that Jesus passed almost isolated through the world which paid him little attention; and that it was only later his disciples made of him a legendary hero, by appropriating some Hebrew prophecies inspired by the East, and borrowing from Christna his *morale*, and some of the less supernatural and more probable particularities of his life.

The tradition of the Virgin-Mother, brought from India, is common to the whole East — in Birmah, China, and Japan — the Apostles have but recovered and applied it to their doctrine.

One fact has always astonished me. Through all the sacred books of primitive times of Egypt and the East, the old tradition of the Messiah had passed into the Hebrew law. How is it, then, if the most important facts and miracles of Jesus' life are not the result of posterior invention, that the Jews refused to recognize this Redeemer whom they expected so impatiently — and whom, even to-day, they still expect?

They were blinded by the Devil, some will say. Enough of this old argument, designed to cloak weak pretensions; and, if possible, let us reason, if only for a moment.

Can it be seriously thought that the Jews would not have hailed Jesus, if he had really performed before them all the miracles assigned him by the Evangelists?

I am persuaded, for my part, that such prodigies would have found few unbelievers, and that Jesus would not have died on the Cross like a vulgar demagogue seeking to excite the people against the established authorities — for such do the priests of Israel consider him.

We are no longer of that epoch when the marvellous seemed an order of nature, and an uncomprehending multitude bent the submissive knee. Well, let a man appear among us, who

during three years of his life shall accumulate miracle upon miracle, change water into wine, feed ten, fifteen, twenty thousand persons with five fishes and two or three loaves, resuscitate the dead, restore hearing to the deaf, sight to the blind, &c., &c. and see if priests and Pharisees will have power to condemn him as infamous.

But for that the dead must be really dead, it must be no hindrance if he smell a little unpleasantly, like Lazarus; the water changed into wine must be really water; the blind and the deaf, not complaisantly so; that in fact there be nothing reconcileable with physical or natural science.

If the Jews did not recognize Jesus, it was that the sublime preacher was no doubt content to proclaim his *morale*, and give it the support of his pure example, which would be a reproach midst general corruption, and excite against him all those who lived and ruled by that corruption.

Warned by his death, his apostles changed their tactics. Comprehending the influence of the supernatural on the multitude, they re-originated the incarnation of Christna, and, thanks to it, were able to continue the work to which their master had succumbed.

Hence the conception of the Virgin Mary, and the divinity of Christ.

I infer nothing from these names of Jesus, or Jeosuah, and of Jezeus, borne alike by the Hindoo and the Christian Redeemers.

As we have seen, all these names of Jesus, Jeosuah, Josias, Josué, and Jéovah derive from the two Sanscrit words Zeus and Jezeus, which signify, one, the Supreme Being, and the other, the Divine Essence. These names, moreover, were common not only amongst the Jews, but throughout the East.

It is not, however, the same with the names Christna and Christ, where we find manifest imitation, the Apostles borrowing from the Hindoos. The son of Mary at his birth received only the name of Jesus, and not until after his death was he called Christ by believers.

This word is not Hebrew. Whence comes it, then, if the Apostles did not appropriate the name of the son of Devanaguy?

In Sanscrit, Kristna, or rather Christna, signifies *messenger of God, promised of God, sacred.*

We write Christna, rather than Kristna, because the aspirate Kh of the Sanscrit is philologically better rendered by our Ch, which is also an aspirate, than by our simple K. In it, therefore, we are guided by a grammatical rule, and not by the wish to produce a resemblance.

But if this Sanscrit epithet of Christna applies perfectly to the Hindoo, it will not equally apply to the Christian incarnation, unless we admit the name to have been copied with the *morale* and ministry.

Will it be said that the name comes from the Greek Christos? Besides that most Greek words are pure Sanscrit, which explains the resemblance, wherefore this choice of a Greek *sur-nom* for Jesus who, a Jew by birth, passed his militant life and died midst his compatriots? The only logical conclusion is, that this name of Christ was a part of the complete system adopted by the Apostles—to construct a new society on the model of primitive Brahminical religion.

CHAPTER IV.

MASSACRE OF THE INNOCENTS, IN INDIA AND IN JUDEA.

Kansa, tyrant of Madura, to make sure of Christna, by whom he feared to be dethroned, commanded the massacre of all the male children born on the same night as the divine child.

Herod, King of Judea—from the same motive, has all the children of two years old and under put to death in Bethlehem and the country round about.

All the records of India, scientific, historic, or religious, the Pauranas, the Shastras, the Maha-Bharat, the Bagaveda-Gita, the Bagaveda-Shastra, testify the authenticity of this fact; whereas the version, equally attributed to Herod, has been handed to us only by the Apostles; that is, by those who had an interest in reviving it.

Cotemporary history has nowhere recorded this audacious crime, which all men of sense must pronounce materially impossible at the epoch of its professed perpetration. Never would Herod have dared to take upon himself the odium and the responsibility of such a sacrifice.

Who was this king? Having taken part with Cassius and Antony, the latter had him named Tetrarch of Judea, by the Roman Senate. Of a supple spirit, altogether modern, he knew when to change his colors, and Augustus continued to him his throne. But he was, in fact, but a simple Roman Governor,

and the gospel itself does not consider him otherwise in the following passage:

"At that time came an edict from Cesar-Augustus for the numbering of all the inhabitants of the empire. This first census was made by Cyrinus, Governor of Syria, and all went to be inscribed, each in his own village. Joseph went up to Nazareth, which is in Galilee, and came into the City of David, called Bethlehem, because he was of that tribe, to be inscribed, with Mary, his wife, who was with child. . . . ."

How admit that Herod, an Imperial Governor, under the Pro-consul Cyrinus, could possibly have committed an act of cruelty so stupid and so useless?

What! in the Augustan age, that epoch of intelligence and enlightenment, a fool, for it is impossible to call him anything else, dares to massacre hundreds, perhaps thousands of children,* *all the children of two years old and under*, says the gospel! and not a father goes to throw himself at the feet of Cyrinus, or of the emperor, to demand justice, not an intelligent or angry voice raised to protest and to denounce in the name of humanity! Those mothers did not then weep at the spilling of their purest blood?

Rectitude and affection were then everywhere dormant at this moment?

Tacitus, who has stamped for ever the crimes of despots with the brand of reprobation, did not then think such infamies worthy of his condemnation?

Nothing — always a complicity of silence. . . .

Apostles of Jesus, you have counted too much upon human credulity, trusted too much that the future might not unveil your manœuvres and your fabricated recitals; — the sanctity of your object made you too oblivious of means, and you have taken the good faith of peoples by surprise in re-producing the fables of another age, which you believed buried for ever.

Will it be objected that Josephus speaks of this massacre of

* 14,000, according to some authorities!

the innocents? The argument is worth nothing; apart from this writer's well-merited reputation for bad faith, he affirms nothing, and does but repeat, sixty years after date, a fact, or rather an error, already accredited by the Apostles.

There is one insuperable truth, that it is impossible to discover, anterior to the publication of the Gospels, the faintest trace of this absurd event, which, had it existed, could not have failed to excite a cry of universal reprobation. No, this horrible crime was never committed!

All Catholic historians, with touching unanimity, have devoted Herod to the execrations of future races; it is time to wash him of the greater part of the odious reproaches of which he has been the object, and it will be a meritorious work, rejecting interested authorities, to restore his prestige.

There is a fact of his life which may be cited as an example for all princes, and which displays a rare goodness of heart, especially at that epoch of egotism and of decadence.

A great famine had fallen upon Judea, Herod sold his lands, his costly household stuffs, and his plate, to relieve the sufferings of his people.

Was that the act, think you, of an infant-butcher?

Catholic history does not look too closely when anxious to stigmatize, but it is only just to recognize the facility with which it is equally ready to absolve all the crimes of its adepts. With what praises, with what base adulations, has it not loaded Constantine, who, while staining himself with the blood of his wife and her son, protected Christians and persecuted heretics!

To such lengths were the Apostles led by servile adoption of the ancient traditions of the East! they required a second edition of the tyrant Kansa, and their holy wrath fell upon Herod.

All these turpitudes bore their fruit, and we know how skillful their successors were, and still are when it becomes needful to falsify history.

CHAPTER V.

HINDOO AND CHRISTIAN TRANSFIGURATION.

Christna, to reassure his disciples, who trembled before the great armies sent against them by the tyrant of Madura, appeared to them in all his divine majesty.

This transfiguration is logical, comprehensible ; it was, in the face of a great danger, the best means of restoring the drooping courage of Ardjouna and the other followers of the Hindoo redeemer.

According to the Evangelists, Jesus, having taken with him Peter, James and John, led them up a high mountain, and was transfigured before them : "his face shone like the sun, and his vestments became white as snow."

No motive is given for this supernatural action, only, in descending the mountain, Jesus says to those who were with him : "Tell no man of this vision, until that the Son of Man is risen again from among the dead."

Don't speak of it before the resurrection ! Let him resuscitate Lazarus, let him heal the son of the centurion ; at the smallest miracle, Jesus repeats this caution.

But pray be logical. If you are the redeemer, why hide your acts, the manifestations which might open the eyes of the people ? Why leave to your disciples the task of revealing all these things after your death ?

The answer is easy, and the object palpable, but the trick is coarse.

Consider this petty cunning: the Apostles feeling the value of the argument, and taking care to have it refuted by Jesus himself.

Explain to us, then, might be demanded by believers, how we never heard mention of all these miracles performed by Christ?

It is very simple, they might then reply, Jesus forbid us to talk of them, and it is only after his death that we are commissioned to divulge these wonders.

Well acted for the weak, the credulous, and the imbecile. But for the others?

It still remains, however, to explain how the thousands of persons, fed with a few fishes, never spoke: how the wedding guests of Cana remained silent; how. . . . but we fall into repetition, it is always the same thing. How stale is all this!

Moses, when he ascended the mountain to converse with Jehovah, forbade any one in Israel to follow him, on pain of death!

Zoroaster wrote his Nosks, alone with Ormuzd!

Boudha, when he wished to converse with Brahma, sent away his followers!

Christna and Christ transfigured themselves only before their Apostles, when in public it would have sufficed to preclude incredulity.

And, on the model of all these people who feared the light, Mahomet, the last comer, withdraws into a cavern when he wishes to receive the orders of the Lord.

It is to be hoped, however, that all this is over and that we are relieved, once for all, of all these miracle-workers, who hide themselves behind screens to fabricate their prodigies.

During five or six thousand years has the priest ruled the world by confiscating the idea of God to his own profit, and proscribing liberty. It is time to toll the funeral knell of this

demoralizing power, it is time to abjure the past and to found a truly humanitarian future.

The old Hindoo incarnation gave it a shake, and imitators and plagiarists have not been wanting. Let us tear out those last roots which threaten again to sprout from earth for the obstruction of free and rational progress.

Liberty will not imitate the priest, she will not proscribe him, but will exclude him from government and politics, and replace him in the temple, whence he has never emerged but as the unavowed instrument of degradation and corruption.

CHAPTER VI.

THE HOLY WOMEN, NICHDALI, SARASVATI, AND MAGDALEN.

The legend of the holy women, Nichdali and Sarasvati, has, beyond doubt, been revived by the Evangelists in the legend of the Magdalen; as is easily recognized.

The Hindoo women approach Christna to adore him, and the people murmur at their audacity.

The Jewess approaches Christ for the same purpose, and the Apostles would repulse her.

Nichdali and Saravasti lavish perfumes on the head of Christna.

The same act is ascribed to the Magdalen.

The only difference between these figments is, that the first, although of the lowest class of the people, are virtuous and honest, and come to solicit a cessation of their sterility; while the other is a prostitute imploring pardon for her sins.

There again is Hindoo influence incontestable, although it seems to declare itself less by some insignificant details.

The moral principle is the same, let the weak and the oppressed come to me, justice is for the helpless as for the powerful, for the guilty as for the just.

Sublime maxims by which the Brahmins, heirs of Christna, should have been content to govern the people; and which the priests, successors of Christ, should never have forgotten

But no more reflections. We may not fatigue the reader with repetition of the same arguments.

CHAPTER VII.

TENTH HINDOO AVATAR, OR DESCENT OF CHRISTNA UPON EARTH TO ENCOUNTER THE PRINCE OF THE RACKCHASAS—APOCALYPSE OF ST. JOHN.

A simple question:

All Hindoo prophecies announce this tenth Avatar, that is, the coming of Christna upon earth. Before return of the Maha-Pralaya, or destruction of all that exists, the God will appear in all his glory, for a terrible combat with the prince of

demons, or Rackchasas, disguised as a horse, for the purpose of chasing him back to hell; whence he shall issue to attempt re conquest of his power.

"The world," says Ramatsariar, "commenced by a contest between the spirit of good and the spirit of evil — and so must end. After the destruction of matter, evil can no longer subsist, it must return to nought." —*Tamas.*

I make no pretension to explain this belief; but ask an answer.

It was on return from his *travels in Asia*, from that country governed by the Brahmins of Zoroaster, that Saint John wrote his Apocalypse. Is it not evident that it was there he gleaned this prediction, unknown to the Apostles, which applies not to Christ, and which makes him return, at the end of the world, like the Hindoo incarnation, to encounter the prince of demons in the shape of a horse?

The Apocalypse, as may be easily seen, is in its figurative style, its introduction of animals, of elements, and, above all, in its obscurity, wholly in the characteristic cloudy spirit of the East.

Another almost undeniable plagiarism: to point out all would be endless.

CHAPTER VIII.

CHRIST TEMPTED BY THE DEVIL.

"In that time," says the Gospel, "Jesus was led by the spirit into the desert to be tempted of the Devil; and after having fasted forty days and forty nights, he was hungry.

"And the tempter, approaching, said to him:

"If thou art the Son of God, command that these stones be made bread.

"Jesus answered:

"It is written: Man shall not live by bread alone, but by every word that cometh out of the mouth of God.

"Then the Devil took him and brought him into the holy city, and having placed him on the top of the temple, said: 'If thou art the Son of God, cast thyself down, for it is written, he has confided thee to his angels, and they shall bear you in their arms, lest your foot strike against a stone.'

"Jesus replied:

"It is also written, thou shalt not tempt the Lord thy God. The devil took him again and conveyed him to an exceeding high mountain, and showed him all the kingdoms of the world and their glory, and said:

"I will give you all these things if you will fall down and worship me.

"But Jesus said to him:

"Withdraw thee, Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve.

"Then the Devil left him, and immediately Angels came and ministered unto him."

Wishing to speak of this temptation of Jesus I simply cite this *fine* passage, after the Gospel, from fear of spoiling it by abridgment.

I have not found in the sacred books of the Hindoos the facsimile of this event; but will not affirm that it may not be found. It will be easily understood, that the powers of one man must be insufficient, conveniently to explore all the subjects touched on by this work.

I shall certainly recur, after still more important studies, to many things that remain obscure or imperfectly elucidated.

However this be, and admitting this passage to be the peculiar property of the Evangelists, it affords us the opportunity of too easily catching them in the flagrant act of imposture to be permitted to escape.

What think you of this devil who occupies himself in carrying off God.

Is it God who allows himself to be seized by the Devil?

To what depth, then, may fanaticism abase conscience and the most ordinary teaching of reason, when such monstrous absurdities, such burlesques of the wisdom and the omnipotence of the Supreme Being, are daringly offered to the credulity of the people!

Not content with having himself carried from the desert to the top of a temple, from that temple to a mountain, God that is the Master of the Universe, the Creator and Supreme Ruler of all things, further consents to cavil with the Devil! and the latter to play the facetious!

Eat these stones, by commanding them to change themselves into bread.

If you are God, throw yourself down from this temple!

Worship me, and I will give you the empire of the world!

And, curiously enough, the pretended God takes the trouble to reply seriously!

By what name denounce such blasphemies, if all these adventures were not simply ridiculous?

The adepts of these superstitions are, in truth, welcome to pelt with the mud of Sacristie and Jesuit holy-office, the partisans of reason and of freedom of thought; it needs their audacity, their spirit of party, to dare denounce us as materialists and atheists, for desiring to divest the grand figure of God of all those unworthy weaknesses invented by the sectaries of a decaying past.

Does not Cicero's sarcasm find application here? can it be that Mark or John, Luke or Matthew, could look at each other without laughing?

Long ago, had these men only adopted the superstitions of India, had they not encountered that sublime *morale* of Christna which illumined the first ages, would they have been consigned to contempt and oblivion, with the priests of Vesta, of Osiris, and of Isis.

The *morale*, that is what saved them, what made their success in the first ages, until the moment when their well secured power enabled them to dictate their orders to peoples and to kings, and to re-establish their régime of domination.

CHAPTER IX.

CONSTITUTION OF THE CHURCH BY THE APOSTLES ON THE MODEL OF BRAHMINICAL INSTITUTIONS — THE GOD OF THE CHRISTIANS — BAPTISM — CONFIRMATION — CONFESSION — ORDINATION OR CONSECRATION — TONSURE — CORDON INVESTITURE, ETC., ETC.

We have said that Jesus and his Apostles had studied in Egypt and the East, that the revolution effected by them was due to the sacred books of India; new proofs, still more irrefutable, will add themselves to those already given in support of this proposition.

We have just seen the material impossibility of all the miracles, of all the superstitions, with which it pleased the Evangelists to surround the life of the Christian reformer, in discovering that they were all but a second edition of the same facts and acts already attributed to Christna by ancient India. We are about to show, in a few words, that the Christian church continuing the same borrowing system, is but a second edition of the primitive Brahminical church.

Moses, the Prophets, in a word, the Hebrew religion, knew nothing of the trinity of God, in the sense of Father, Son, and Holy Ghost, as introduced in the Christian idea.

Whence did the Apostles imbibe this doctrine of Trinity in Unity? Nowhere does Jesus define it as a serious dogma, he

seems to have been much more a partisan of the simple Unity of the Supreme Being than his successors.

It is logical to conclude that the Apostles adopted this dogma, with their many other borrowings, from the theology of the East.

Brahma is God the Father, Vischnou is the Son incarnate in Christna, Siva is the Spirit who presides at the manifestation of Omnipotence, the operating afflatus.

Here is the Hindoo belief transplanted into Catholicism, the imitation is flagrant, for it would be absurd to suppose that the Apostles invented this theory of the three persons of the Divinity, when Brahminism, which prevailed not only in India, but throughout Asia, had already expressed the same ideas for thousands of years.

We have too long forgotten that Christianity was born in the East, and was there developed before gaining over the nations of the West, and that there must we return if we would discover the sources from which it sprung.

Reference to the chapters devoted to the Brahminical religion will sufficiently show that the sacrifices and sacraments of that creed were adopted almost literally by the new Church.

Is Christian baptism anything else than Hindoo baptism?

How easy is it to indicate its origin!

The partisans of Christna have a sacred river, the Ganges, whose waters should wash out originial sin. John the Baptist and his followers, have also a sacred river, the Jordan, whose waters are used for the same purpose.

This custom, indigenous in the extreme East, the country of religious ablutions, was doubtless so well known to all the world, that the Apostles subjected Jesus to it, not daring to attribute to him the merit of instituting the first of their sacraments.

There was but one means of extrication from the difficulty, which was to establish John as the precursor of Christ, by order of God — which they did.

But wherefore this precursor? Bah! enough of cavilling. what good in dwelling upon insignificant questions.

At sixteen the Hindoo is obliged to present himself at the temple, to have his purification confirmed by the application of holy oil.

And this ceremony is equally made its own by the new religion — by Catholicism.

As all children cannot be presented at the Ganges, the Brahmins substitute for the waters of the holy river, the water of purification, in which they dissolve salt and aromatics to preserve it.

As it is equally impossible, as the Christian communion increases, to transport all the new-born to the banks of Jordan, the Apostles, following the Hindoo rite, adopt the usage of holy water.

The ancient Brahmins were religious judges, received public confessions of faults, and adjudged the penalty.

The Apostles arrogate the same functions, and establish the public confessions alone in use, as we know, in the first times of the church.

It was not until more than two centuries after Jesus Christ that the bishops substituted private for public confessions — an occult agency whose demoralizing tendency is too easily indicated.

The Brahmin priest is anointed with consecrated oil, practises the tonsure, and receives investiture of the sacred thread.

The Apostles do the same to distinguish themselves from lay-believers.

Communion did not exist in the Brahminical religion as a sacrament. As we have seen in our Hindoo studies, there is a law for the faithful to eat with the priest in the temple, of the flour, the rice, and the fruits which have been offered to God in sacrifice, and this holy food purifies from all stain. But it is not said that God is present.

In adopting this ceremony the Apostles added this last clause, and that is called the Eucharist. It is nevertheless true that

this Christian custom was and is but a copy of the Hindoo usage, that the first believers eat bread and drank wine in common, which resembled in nothing the actual symbolic Host.

Protestants, who deny the real presence and receive their sacrament in two kinds, pretend with good reason to have thus returned to the simple usage of the first ages.

Lastly, to have done with all these borrowings, much more numerous, no doubt, but of which we take only the most prominent.

The Sacrifice of the Mass is nothing else than the Hindoo Sacrifice of Sarvameda.

In the Sarvameda, Brahma, victim through his son Christna, who came to die on earth for our salvation, himself accomplishes the solemn sacrifice by the hand of a Brahmin priest.

Does the Christian sacrifice emanate from another idea? Answer who can, or who dare; attacking the errors of others, we shall be glad to recognize our own.

The revolt of the angels, the first creatures created by God, does not exist in Judaism, that is, in the religious constitution of Moses. The revolt of the devas against Brahma gave birth to the Christian dogma. India again, always India that initiates!

The reader will understand that we pass rapidly over all these things. Wherefore dally with the brutal force of facts?

It is as evident that the Apostles copied India, as that our French law has copied the code of Justinian, which itself was derived through Asia and Egypt, from the laws of Manou.

A man during three years preaches charity, good-will, and abnegation, confines himself to the *morale;* institutes neither dogmas nor ceremonies, restricting himself to resuscitation for the men of his epoch, of the grand principles of conscience which they had rather foresworn than forgotten.

The companions, the successors of this man, who was Jesus, construct after his death a complete religious worship; rites, dogmas, ceremonies, new sacraments, are taken neither from Paganism nor from Judaism. Whence come they, then, if not

borrowed from ancient India, which possesses the same beliefs, the same exterior manifestations, the same worship, and that from thousands of years before the Christian revolution?

This is not all: Jesus becomes Christ, he re-unites in himself all the mysteries, all the miracles, all the prodigies of Christna. His *morale*, which we only know by his Apostles, is the same as that of the Hindoo incarnation. Mary revives the figure of Devanaguy. Herod copies Kansa, the tyrant of Madura. Jordan plays the part of Ganges. Holy water succeeds the waters of purification; baptism, confirmation, confession, Eucharist, less the real presence, ordination of priests by tonsure and consecrated oil, all resemble, all modelled one from the other. And the Apostles would have us believe that they had received a celestial mission! . . . And were not inspired from the East, by that antique Brahminism which illumined the ancient world!

But let us come to an understanding. I accept the providential mission of the disciples of Jesus, in the same sense as I accept that of Christna, Manou, Boudha, Zoroaster, Manes, Confucius, and Mahomet.

Only let me be permitted to consign these people to the fables, dreams, and superstitions of the past!

And to erect on the threshold of the future as the guide of modern nations,

God and Conscience!

CHAPTER X.

WHENCE THE MONKS AND HERMITS OF PRIMITIVE CHRISTIANITY?

Paganism and Judaism knew nothing of cœnobite life.

Whence, then, the affluence of hermits and anchorites, who suddenly appear in the first ages of the Christian Church?

Jesus did not preach that doctrine of seclusion and contemplation, which enticed early Christians to the desert to live midst privations and penitential inflictions of all kinds.

Hair-cloth, sack-cloth, and corporal sufferings form no part of his sublime *morale*.

We cannot place sterile indolence under the patronage of him who sanctified labor.

To the militant, succeeded, as we have seen, that ascetic life of the Brahmins, which washed out all stains contracted in the exercise of their ministry.

In like manner were all dwidjas or holy persons constrained by the law to renunciation of all earthly luxuries, pleasures and affections.

A resurrection of Brahminical ideas produced Christian cœnobitism.

We have above given the rules imposed upon earnest Hindoos who desired exclusively to devote themselves to contem-

plation of Brahma. The following passages from Manou apply marvellously to the life of Christian anchorites:—

"Let him (who has renounced the world) renounce the ordinary diet of towns, renounce his wife, his sons, and all that he possesses.

"Let him take with him consecrated fire, and all the vessels necessary for sacrifice, and retire into the forest and subdue his appetites.

"Let him wear the skin of a gazelle, or a coat made of bark, and purify himself night and morning. Let him always wear his hair long, and allow his beard, the hair of his body, and his nails to grow.

"Let him contrive, even from his scanty fare, still to give alms.

"Let him study the Holy Scriptures (the Vedas) unceasingly, endure all with patience, be always resigned, show himself compassionate to all beings, give always, and never receive!.

"Let him eat only fruits, herbs, and roots.

"Let him sleep upon the bare earth, on thorns, and on flints.

"Let him preserve absolute silence, even when in the villages begging nourishment for his perishable body.

"Let him not live by the practise of either soothsaying or astrology. (These sciences, we see, are out of date, and were they not brought by the Arabs from the East into Europe?)

"In governing his members, in renouncing every kind of affection, and all hatred, in flying from evil and practising good, he prepares himself for immortality."

And, further adds the Holy Scripture:—

"Let him desire not death, let him desire not life, and as a laborer at evening waits peaceably for his hire at the door of his master, so let him wait until his hour is come.

"And when for him shall sound the hour of death, let him request to be stretched upon a mat and covered with ashes; and let his last word be a prayer for all humanity that must

continue to suffer, when he shall be re-united to the father of all things."

Such was the rule of Hindoo and Christian anchorites. To cite is to prove — these last were but imitators.

The exaggeration of these Brahminical principles produced sunnyasis and fakirs, whose manner of life we have described, as well as their tortures and frightful self-mutilations.

The same causes produced the same results in Christianity, and we see the fakirs Simon-Stylites, Origen, and others, in rivalry with Hindoo fakirs.

CHAPTER XI.

LAST PROOFS.

Even in the time of the Apostles there were men who assigned to Christianity an Oriental origin, and who did their utmost to effect a complete return to Brahminism.

They admitted the unrevealed, quiescent Zeus of the Hindoos in whose bosom resided the germ of matter and of all the principles of life.

Then the God became *creator*, that is, author of the existing world, and revealed himself in Creation.

The partisans of this system denied revelation, recognizing only an uninterrupted tradition ascending to the cradle of

humanity, and handed down to all peoples from the extreme East — the birth-place, according to them, of our race. Jesus Christ, therefore, whom they considered sent of God, came upon earth not to reform, but to complete the work of tradition, and recall man to the simple and pure faith of the first ages.

These doctrines were maintained in the times of the Apostles by Philo the Jew, Dositheus, Cerinthus, Simon the Magician, and Menander the Samaritan; and, afterwards, developed in the second and third centuries by Carpocratius, Basilides, Valentinus and Tatian of Alexandria, Saturninus of Antioch, Bardesanes of Edessa, as by Marcion and Cerdon, who professed to have found in Asia the true sources of the religious idea.

The Apostles, seeing themselves unmasked and threatened in their work, treated Simon, Dositheus, and others, as heretics, blasphemers, possessed of the devil, and accumulated upon them all the thunders of the infant church.

When later these opinions sought to establish themselves with new arguments, the Christian religion had forgotten its abnegation and poverty, to ascend thrones, and employed its power through emperors, to torture and proscribe all who attempted to question its origin; thus preluding all the massacres, all the proscriptions, all the butcheries that ensanguined both Middle Ages and times more modern.

Origen, the most celebrated doctor of the church, believed in the pre-existence of souls in worlds above, whence they descended to animate bodies, and that they came to be purified on this earth from anterior transgression, to return at last to union with God.

He also maintained that the pains of hell were not eternal.

All which is nothing else than pure Hindoo doctrine.

We see that the ruling idea of this book is not of yesterday's birth, and that cotemporaries of the Apostles and first Christians eighteen centuries before us, considered the East as the cradle of all religious ideas.

We have therefore only brought to the discussion new arguments, exhumed from the antique *atelier* of all traditions.

CHAPTER XII.

A WORK OF JESUITISM IN INDIA.

The reverend fathers, Jesuits, Franciscans, stranger-missions, and other corporations, unite with touching harmony in India to acomplish a work of Vandalism, which it is right to denounce as well to the learned world as to Orientalists. Every manuscript, every Sanscrit work that falls into their hands, is immediately condemned and consigned to the flames. Needless to say that the choice of these gentlemen always falls from preference upon those of highest antiquity, and whose authenticity may appear incontestable.

What is the object of this act of intolerance and folly? Is it to preserve the few Christians of India from reading these works?

No! I affirm that not one of their adepts, who are always of the very lowest class, is capable of understanding the old sacred language of India, which, to-day, is only studied by learned Brahmins.

Well, then! the answer which would not be given is very simple, viz., they destroy the book because they fear it, and that they may not hereafter have to encounter it.

Oh! they well know, and especially the Jesuits, the value of the works they destroy. Every new arrival receives a formal order, so to dispose of all that may fall into his hands. Happily the Brahmins do not open to them the secret stores of their immense literary wealth, philosophic and religious.

This destructive mania has borne its fruits, and it is exceedingly difficult, without extraordinary intimacy, to induce a Brahmin to permit examination of the sacred works of his pagoda.

The Hindoo priest, who knows his influence over the masses, who is obeyed on a sign by both great and little, cannot imagine but that the Catholic priest has the same power over his compatriots.

What do you want with this book? is their ordinary reply --it is not written for your nation, and you but ask me for it, probably to take it to the mission.

And hence it is, that the Asiatic Society of Calcutta has not yet been able to collect the entire Vedas, and is not quite sure of the copies it possesses in which many designed interpolations have been discovered.

What wonder? for two centuries has this stupid and barbarous destruction continued, and Hindoos are warned to be suspicious.

Tell us, good Fathers, what then is your hope from burning thought, now that you can no longer burn our bodies? --to extinguish light?

Be well assured it will shine out in spite of you and your dark and secret operations.

CHAPTER XIII.

A TEXT OF MANOU.

"As the most obscure soldier of an army may sometimes by a fiery arrow destroy the strongest fortress of the enemy, so may the weakest man when he makes himself the courageous champion of truth, overthrow the most solid ramparts of superstition and of error."

THE END.

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